

10/2/44

THE
PLAIN-MANS
PATH-WAY
TO
HEAVEN.

Wherin every man may clearly
see whether he shall be saved
or damned.

Set forth Dialogue-wise, for the bet-
ter understanding of the simple.

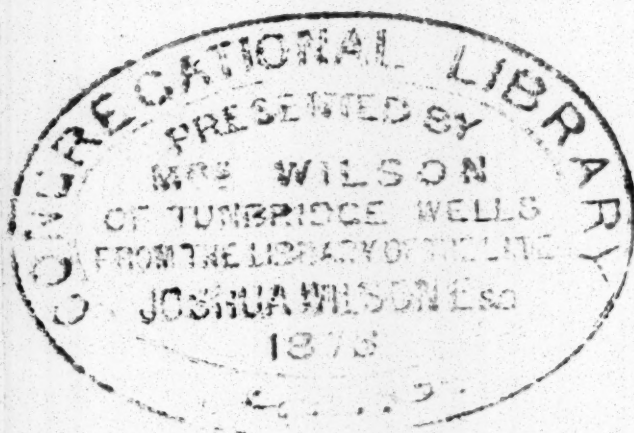
By *Arthur Dent*, Preacher of the Word of
God at South Shoobery in Essex.

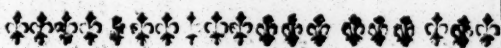
Corrected and amended ; With a Table of
all the principall matters, and three pray-
ers, necessary to be used in private fami-
lies, hereunto added,

Zephaniah 3.5.

Every morning the Lord bringeth his judg-
ment to light, he faileth not : but the wic-
ked will not learn to be ashamed.

LONDON,
Printed by W. H. for G. Latham, in Pauls
Church yard, at the sign of the
Bishops-head. 1654





To the right Worshipful Sir
Julius Caesar, Knight, one of the
Masters of the Request to the
Kings Majesty, Iudge of the high Court
of Admiralty, and Master of St Ka-
therins: A D. wisheth all good
things in Christ Iesus.

HAVING finished (Right Wor-
shipfull) and made ready for
the Presse this little Dialogue, I be-
thought me (sith the common man-
ner of all that write any books in
this age, is to dedicate the same to
one or other of great place) to whom
I might dedicate these my poor la-
bours. At last, I did resolve with
my self, none to be more fit then your
Worship, both in regard of some af-
finity in the flesh, as also because of
these manifold good parts where-
with the Almighty hath endued you.
Having therefore none other thing
to present your Worship withall, (in
token of a thankfull heart for your
courtesies shewed towards mee)

The Epistle Dedicatory.

behold, I do here send unto you this third fruit of my labours published: most humbly beseeching you to take it in good worth: not weighing the value of the thing (which is of no value) but the simple & good mind and meaning of the giver. This work doth sharply reprove and evict the world of sin, and therefore is like to find many deadly enemies, which with cruell hatred will most eagerly pursue it unto death. Zoilus also and his fellows, I know, will bitterly carp at it: therefore it flyeth unto your Worship for protection, & humbly desireth to take sanctuary under your wings. Wherefore I humbly intreat you to take upon you the patronage and defence of it, that by your meanes it may be delivered both from the calumnious obloquies of evill disposed persons, and also from the worlds malignity, so as it may take no injury. And concerning this little volume, the sum of the matter of it you shall find it in the Epistle to the Reader. As concerning the manner, here is no great matter

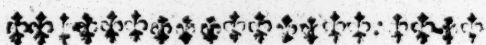
The Epistle Dedicatory.

matter of learning, wit, art, eloquence or ingenious invention, (for I have herein specially respected the ignorant and vulgar sort, whose edification I doe chiefly aime at:) yet somewhat there is which may concerne the learned, and give them some contentment. Whatsoever it be I leave it with your Worship, beseeching you to give it entertainment. And so I doe most humbly take my leave, commending both your selfe, your good wife, and your whole familie to the mercifull protection of the ever-living God.

From South-Shoobery in Essex,
April 10. An. Dom. 1601.

Your Wps to command in the Lord,

ARTHUR DENT.



The Epistle to the Reader.

GEntle Reader, seeing my little Sermon of Repentance, some few yeares since published, hath been so well accepted of, I have for thy further good published this Dialogue, being the third fruit of my labour; wishing it the like successe, that God thereby may have the glory, and thou who art the Reader, comfort. I have in one part of this Dialogue produced some of the ancient Writers, and some of the wise Heathen also, to testifie upon their oath in their own language, and to beare witness of the ouglineesse of some vices, which we in this age might make light of: which I wish may not be offensive to any. In other parts of this work I do in a manner relinquish them. But in this case I have in my weake judgement thought them to be of some good use, to shew

The Epistle to the Reader

shew forth thus much, That if we doe not in time repent, forsake our sinnes, and seek after God, both the antient Christian Fathers (whose eyes saw not that we see, nor their eares heard what we heare) yea, the very Heathen also shall rise up in judgement against us. Let none therefore stumble at it. But if any man do, let him remember, I am in a Dialogue, not in a Sermon. I write to all of all sorts; I speak not of some few of one sort. But that which is done herein is not much more then that of the Apostle, (*As some of your own Poets have said, Acts 17.*) which is warrantable, one thing, deare Christian, I pray thee, let me beg of thee; to wit, that thou wouldest not read two or three leaves of this book, and so cast it from thee; but that thou wouldest read it throughout, even to the end. For I doe assure thee, if there be any thing in it worth the reading, it is bestowed in the latter part thereof, and

The Epistle to the Reader.

most of all towards the conclusion. Be not discouraged therefore at the harshnesse of the beginning: but look for smoother matter in the midst, and most smooth in the perclose and wind up of all. For this Dialogue hath in it, not the nature of a Tragedy, which is begun with joy, and ended with sorrow, but a Comedy, which is begun with sorrow, & ended with joy. This book medleth not at all with any controversies in the Church, or any thing in the state Ecclesiasticall, but onely entreth into a controversie with Sathan and sin. It is contrived into six principall heads: First, it sheweth mans misery in nature, with the means of recovery. Secondly, it sharply inveigheth against the iniquity of the time, and common corruptions of the world. Thirdly, it sheweth the marks of the children of God, and of the reprobates; together with the apparent signs of Salvation and Damnation. Fourthly, it declareth how

The Epistle to the Reader.

how hard a thing it is to enter in-
to life, and how few shall enter.
Fifthly it layeth open the igno-
rance of the world, with the ob-
jections of the same. Last of all,
it publisheth and proclaimeth the
sweet promises of the Gospell,
with the abundant mercies of
God to all that repent, beleewe and
truely turn unto him. The Author
of all blessing give a blessing unto
it. The God of peace, which
brought againe from the dead our
Lord Jesus, the great Shepherd of
the sheep, through the blood of
the everlasting Covenant, make us
perfect in all good workes, sancti-
fie us thorow-out, amend all our
imperfections, and keep us blame-
lesse untill the day of his most glo-
rious appearing. Amen.

Thine in the Lord,

A.D.

A 5

The



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with the means of recovery.

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THE



THE
PLAIN-MANS
PATH-WAY
TO
HEAVEN.

Theologus, a Divine.
Interlocutors. *Philagathus, an Honest man.*
Asunetus, an Ignorant man.
Antilegon, a Caviller.

Philagathus.



Ell met good Master *Theo-*
logus.

Theol. What mine old
friend *Philagathus* ! I
am glad to see you in good
health.

Phil. Are you walking, Sir, here all
alone in this pleasant meadow ?

Theol. Yea, for that I take some plea-
sure at this time of the year, to walke
abroad in the fields for my recreation,
both to take the fresh aire, and to heare
the sweet singing of birds.

Phil. Indeed, Sir, it is very comforta-
ble, especially now in this pleasant
month

moneth of May ; and thanks be to God, hitherto wee have had a very forward spring, and as kindly a season as came this seven yeer

Theol. God doth abound towards us in mercies. Wh that wee could abound towards him in thanksgiving !

Phil. I pray you, Sir, what a clock hold you it ?

Theol. I take it to bee a little past one, for I came but even now from dinner.

Phil. But behold, yonder come two men towards us, what be they, I pray you ?

Theol. They be a couple of neighbours of the next Parish ; the one of them is called Alunetu ; who in very deed is a very ignorant man in Gods matters ; and the other is called Antilegon, a notable Atheist, and cabiller against all goodnesse.

Phil. If they be such, it were good for us to take some occasion to speak of matters of religion ; it may bee wee shall doe them some good.

Theol. You have made a good motion ; I like it well. If therefore you will minister some matter and move some questions, I will be ready to answer in the best sort I can.

Phil. But stay, Sir, lo here they come upon us :

Theol.

Theol. Welcome good neighbours,
welcome. How do you Alunetus, and
you, Antilgon?

Alun. Well, God be thanked: and we
are glad to see your Masterhip in good
health.

Theol. What make both of you here
at this time of the day? There is some
occasion, I am sure, draweth you this
way.

Alun. Indeed, Sir, we have some little
business; for we came to talk with one
of your Parish about a Cow wee should
buy of him.

Theol. Hath my neighbour a Cow
to sell?

Antil. Wee are told he hath a very
good one to sell; but I am afraid at this
time of the yeer wee shall find deer ware
of her.

Theol. How deare? What doe
you thinke a very good Cow may be
worth?

Antil. A good Cow indeed at this time
of the yeer is worth very neer four pound
which is a great price.

Theol. It is a very great price
indeed.

Phil. I pray you, M. Theologus, leave
off this talking of kine, and worldly
matters, and let us enter into some
speech of matters of religion, whereby
we may doe good, and take good one of
another.

Theol.

Theol. You say well. But it may be these mens businesse requireth haste, so as they cannot stay.

Afun. No, Sir, we are in no great haste; we can stay two or three houres, for the dayes are long; if we dispatch our businesse by night, it will serve our turn well enough.

Theol. Then if it will please you to walk to yonder Oak tree, there is a goodly Arbour, and handsome seats, where we may all sit in the shadow, and confer of heavenly matters.

Afun. With a good will, Sir.

Phil. Come then, let us goe.

Afun. This is a goodly arbour indeed, and here be handsome seats.

Theol. Sit you all downe, I pray you. Now friend Philagathus, if you have any questions to move of matters of Religion, we are all ready to hear you.

Phil. It may be these men are somewhat ignorant of the very principles of Religion; and therefore I think it not amisse to begin there, and so to make way for further matters.

Theol. I pray you doe so then.

Phil. First then, I demand of you in what state all men are born by nature.

Theol. In the state of condemnation; as appeareth, Ephes. 2. 3. Wee are by nature the children of wrath as well as others. And again, it is written:
Behold,

Behold, I was borne in iniquity, and in sin hath my mother conceived mee, Psal. 51. 5.

Phil. Is it every mans case? Are not Dukes and Nobles, Lords and Ladies, and the great Potentates of the earth, exempted from it?

Theol. As surely: so is the common case of all, both high and low, rich and poore; as it is written: What is man, that he should be clean; and hee that is born of a woman, that he should be just?

Phil. From whence cometh it that all men are born in so wofull case?

Theol. From the fall of Adam, who thereby hath not onely swept himselfe, but all his posterity in extreme and unspeakable misery, as the Apostle saith: By one mans disobedience many were made sinners. And By the offence of one, the fault came on all men to condemnation. Rom. 5. 1.

Phil. What reason is there that we all should thus be punished for another mans offence?

Theol. Because we were then all in him, and are now all of him: that is, wee are so descended out of his loins, that of him wee have not only received our naturall and corrupt bodies, but also by propagation have inherited his soule corruptions, as it were by hereditary right.

Phil.

Phil. But for as much as some have dreamed that *Adam* by his fall hurt himselfe onely, and not his posterity ; and that we have his corruption, derived unto us by imitation, and not by propagation : therefore I pray you shew this more plainly.

Theol. Even as great personages by committing of treason doe not onely hurt themselves, but also staine their blood, and disgrace their posterity (for the children of such Nobles are disinherited, whose blood is attainted, till they be restored againe by Act of Parliament;) Even so our blood being attainted by *Adams* transgression, we can inherit nothing of right till we be restored by *Christ*.

Phil. Doth this hereditary infection and contagion over-spread our whole nature ?

Theol. Yes truly, it is universall, extending it selfe throughout the whole man, both soule and body, both reason, understanding will, and affections ; for the Scriptures avouch, that wee are dead in sins and trespasses.

Phil. How understand you that ?

Theol. Not of the deadnesse of the body, or the naturall faculties of the soule, but of the spirituall faculties.

Phil. Did *Adam* then lose his nature, and destroy it by his fall ? or is our nature

Ephe. 2. 1
Col 1. 2.
& 3. 1.

nature taken away by his fall ?

Theol. Not so : our nature was corrupted thereby, but not destroyed ; for still there remaineth in our nature, reason, understanding, will and affections, and we are not as a block or a stock ; but by Adams disobedience we are blemished, maimed and spoiled of all ability to understand aright, or to will and doe aright, as it is written ; Wee are not sufficient of ourselves to think any thing as of our selves ; but our sufficiency is of God. **And again :** It is God which worketh in you both the will and the deed, even of his good pleasure. **And as concerning the other point, St James** 1st 3rd, That all men are made after the similitude of God : meaning thereby, that there remain some reliques and parts of Gods image even in the most wicked men ; as reason, understanding, &c. so that our nature was not wholly destroyed.

Phil. Then you think there be some sparks and remnants left in us still of that excellent image of God, which was in our first creation.

Theol. I thinke so indeed ; and it may plainly appeare unto us in the wise speeches and writings of heathen Poets and Philosophers : in all which we may, as by certayne ruines, perceibe what was the excel-

lent

2 Cor. 1. 3.

Phil. 2. 3.

1 am. 9. 3.

lent frame and building of mans creation.

Phil. Can a man please God in any thing which he doth, so long as he continueth in the state of nature?

Theol. No, not in any thing: for till wee bee in the state of grace, even, our best actions are unfull, as preaching, prayer, almes deeds, &c. as it is written: Who can bring a clean thing out of that which is unclean? Iob 14. 4. The Apostle also saith: They that are in the flesh, cannot please God, Rom. 8. 8. that is, such as are still in their naturall corruption. And our Lord Jesus himselfe saith, Doe men gather grapes of thorns, or figs of thistles? Mat. 7. 16. meaning thereby, that meer naturall men can bring forth no fruits acceptable to God.

Phil. This is a very harsh and hard saying: I pray you for my further instruction make it more plain.

Theol. Men in the state of nature may doe those things which of themselves are good, but they doe utterly fall in the manner of doing them: they doe them not as they should be done: that is in faith, love, zeale, conscience of obedience &c. neither yet with any cheerfulness, delight, or feeling; but even as it were forcing themselves to doe the outward actions. Thus did Cain sacrifice, the Pharisees pray, Ananias

and

and Sapphira gibe alms, and the Jews offer up their oblations and burnt-offerings.

Phil. Have men any true sight, or lively and sound feeling of this misery and wofull estate, so long as they bee meerly naturall?

Theol. No surely, but are altogether blinded and hardened in it, being nothing desirous to come out of it, but doe greatly please themselves in it, and can hardly be perswaded that they are in any such wofull case: as appeareth plainly in the example of that Kuler, who being commanded, or rather required of our Saviour Christ to keep the commandments, answered, All these have I kept from my youth, Luke 18, 21. And againe, although the Church of Laodicea was wretched, miserable, poore, blind, and naked; yet shee thought her selfe rich increased with goods, and wanting nothing. It followeth then, that so long as men are in the state of nature, they have no true sight and feeling of their miseries.

Phil. Doe you think that all men, being meerly naturall, are under the curse of the Law?

Theol. Yes certainly: and not onely so, but also under the very tyranny and dominion of Satan, though they know it not, feel it not, see it

not, or perceiue it not : for all that are not in Christ are under the curse of the Law, and the power of darkness, and the Deuill: as appeareth, Ephes 2.2 Where the Deuill is called the Prince that ruleth in the aire. euen the spirit that now worketh in the children of disobedience. In another place he is called the god of this world, who blindeth the eyes of all unbelievers. And againe it is said, that all men naturally are in his snare, being taken captiue of him at his will.

2 Cor. 4. 4

2 Tim. 2.
26.

Phil. Few will be perswaded of that; they will say, they despise the deuill, and thank God they were never troubled with him.

Theol. Their hot words doe nothing amend the matter; for the deuill is no more driuen away with words, then with holy water; but he sitteth in the tongues and mouthes, nay, possesseth the very hearts and inuents of thousands, which say, They despise him, and are not troubled with him; as appeareth manifestly by their particular actions, and the whole course of their life.

Phil. Me thinks, if the deuill do so inwardly possesse the hearts and consciences of men, they should have some sight and feeling of it.

Theol. The working of the deuill

in mens soules (being an inuifible spirit) is with such unconceivable sleight and crafty conbraynce, that men in the state of nature cannot possibly seele it, or perceiue it: for how can a blind man see, or a dead man feel?

Phil. Shew this more plainly.

Theol. **E**ven as a crafty Juggler doth so prestigiate and blind mens outward senses by the delusions of Sathan, that they think they see that which they see not, and feelee that which they feelee not: even so the diuill doth so de'ude and bewitch our inward senses, and the naturall faculties of our soules, that wee, having a mist cast befoze our eyes, think wee are that which wee are not, see that which wee see not, and feelee that which wee feelee not. For the deep cunning of Sathan lieth in this, that hee can giue us our deaths wound, and wee shall never knowe who hurt us.

Phil. Few will beleeve this to be true.

Theol. **T**ruely indeed: for few will beleeue the Scriptures; few will beleeue this, because few seele it. Where it is not felt, it can hardly be beleeued. Onely the elect doe feel it, and therefore onely the elect doe beleeue it. As for all others, they are the very

p[er]nitent

present me and burn flaves of the world. Which is a thousand times more than to be a galled slave.

Phil. How long doe we continue in this worlde state of nature, being under the curse of the Law, and the very slavery of Satan and sin?

John 3. 3

Theol. Till they be regenerate and born againe and so brought into the state of grace; as our Lord Jesus saith: Except a man be born againe, hee cannot see the Kingdome of God.

Phil. Do not many dy, and depart this life, before they be born again, and consequently, before they be brought into the state of grace?

Hos. 4. 6.

Theol. Yes, no doubt, thousands: for many live forty or threescore years in this world, and in the end dye, and goe out of this life, before they know wherefore they came into it, as it is written: My people perish for want of knowledge.

Phil. What may we think of such?

Theol. I quake to speak what I thinke: for surely I doe not see how such can be saved. I speak not now of infants and children, whereof some, no doubt, are saved by vertue of the promise and covenant, through the election of grace.

Phil. It seemeth then that you thinke none can be saved, but those only which are born againe.

Theol.

Theol. I think so indeed.

Phil. I pray you tell mee what the same regeneration and new birth is, whereof you speake.

Theol. It is a renewing and repairing of the corrupted and decayed estate of our souls: as it is written, Be yee changed by the renewing of your mind, Rom. 12. And againe: Be renewed in the spirit of your mind, Eph. 4 2, 3.

Phil. Explain this more fully.

Theol. Even as the wild olive retaineth his old nature, till it be grafted into the sweet olive, but afterward is partaker of a new nature: so wee, till wee be grafted into Christ, retain our old nature, but afterward are turned into a new creature: as it is written, If any man be in Christ, he is a new creature, 2 Cor 5. 17.

Phil. I understand not what you say.

Theol. You must know this, that as there is a naturall birth of the whole man; so there is also a spirituall birth of the whole man.

Phil. How is that?

Theol. When as the naturall faculties of the soule, as reason, understanding, will and affections, and the members of the body also are so sanctified, purged, and rectified by grace: that we understand, will, and desire that which is good.

Phil. Cannot a man will and desire that

that which is good before he be born again?

Theol. No more then a dead man can desire the good things of this life. For mans will is not free to consent unto good, till it be enlarged by grace; and an unregenerate man doth sin necessarily, though not by constraint. For mans will is free from constraint (for it lieth out of it selfe, but not from thraldome unto sin.

Phil. You speak, as if a man could do no other thing but sin till the new work be wrought in him.

Theol. That is mine opinion indeed. For a man and his flesh are all one till hee bee regenerate; they agree together like man and wife, they join together in all evill: they live and die together: for when the flesh perissheth, the man perissheth.

Phil. Is not this regeneration a changing, or rather destroying of humane nature?

Theol. Nothing lesse; it is neither an abolishing, nor changing of the substance of body or soule, or any of the faculties thereof, but only a rectifying and repairing of them by removing the corruption.

Phil. Is then our naturall corruption so purged and quite removed by the power of grace, as that it remaineth not at all in us, but that

wee are wholly freed of it?

Theol. Not so: for the reliques and remnants of our old nature, which the Scripture calleth the old man, do hang about us, and dwell in us even until our dying day; as it is plainly proved in the ten last verses of the seventh to the Romans.

Phil. Then you affirme, that this new man, or new work of grace and regeneration is unperfect in this life.

Theol. Yea for the new creature or new worke of grace can never be fully fashioned in this life, but is always in fashioning. And as our faith & knowledge in this life are unperfect; so is our regeneration and sanctification

Phil. You said before, that the regeneration or new birth is of the whole man, which speech seemeth to imply, that the new work of grace is entire and perfect

Theol. You mistake the matter. For although the new birth is universall, and of the whole man, yet it is not entire, perfect, pure, and without mixture or corruption: for it is written. The flesh lusteth against the spirit, and the spirit against the flesh. The Apostle also prayeth that the Thessalonians may be sanctified throughout in spirit, soule, and body.

Phil. This seemeth very obscure, I pray you make it more plain.

Theol. You must note this, that the

new work and the old, flesh and spirit, grace and corruption are so intermingledly joyned together in all the faculties of the soul and body, as that the one doth ever fight against the other.

Phil. But tell me, I pray you, how you understand this intermingling of grace and corruption in the soul. Do you mean that grace is placed in one part of the soul, and corruption in another, so as they be sundred in place?

Theol. No, that is not my meaning: but this, that they be joyned & mingled together (as I said) in and throughout the whole man. For the mind or understanding part is not one part flesh and another part spirit; but the whole mind is flesh, and the whole mind is spirit, partly one, and partly another. The same is to be said of will and affections.

Ph. I pray you express it more plainly.

Theol. Even as the air in the day-dawning of the day is not wholly light, or wholly dark, as at midnight or at noon-day; neither is it in one part light and in another part dark but the whole air is partly light, and partly dark throughout: and as in a vessel of luke-warm water, the water it self is not only hot nor only cold but heat and cold are mixed together in every part of the water; so is the flesh and the spirit mingled together in the soule of man.

And

And this is the cause why these two contrary qualities fight together.

Phil. Out of doubt this doctrine of regeneration is a very great mystery.

Theol. Yes certainly, it is a secret of secrets, which the wile of this world cannot comprehend.

Phil. Some think that courtesie, kindnesse, good nurture, good nature, and good education are regeneration; and that courteous and good natured men must needs be saved.

Theol. They are generally deceived: for these things doe not necessarily accompany saluation, but are to be found in such as are altogether prophane and irreligious: yet we are to love such good outward qualities, and the men in whom we find them.

Phil. What say you then to learning, wit and policy? are not these things of the essence of Religion, and prove a regeneration?

Theol. No no: for they be externall gifts, which may be in the most wicked men; as in Papists, Heathen Poets and Philosophers: yet we are greatly to reverence learned and wise men, although the new and inward work be not as yet wrought: for that is onely of God that is from above.

Phil. The common people doe attribute much to learning and policie; for they will say, Such a man is learned and

wise, and knoweth the Scripture as well as any of them, and yet hee doth not thus and thus.

Theol. It is one thing to know the history and letter of the Scriptures, and another thing to beleve and feel the power thereof in the heart, which is only frō the sanctifying spirit, which none of the wise of this world can have.

Phil. It is a common opinion, that if a man hold the truth in judgement, be no Papist or Hereticke, but leadeth an honest civill life, then he must of necessity be saved.

Theol. That folloiweth it not: for many come so far, which yet notwithstanding have not the inward touch.

Phil. That seemeth strange. For many will say, As long as they be neither whore nor thiefe, nor spotted with such like grosse sinnes, they trust in God they shall be saved.

Theol. They erre, not knowing the Scriptures. For many thousands are in great danger of losing their soules for ever, which are free from such notorious, and horrible vices: nay, many which in the world are counted good honest men, good true dealers, good neighbours, and good towne-men.

Asun. I pray you, Sir, give me leave a little. I have heard all your speech hitherto, and I like reasonable well of it; but now I can forbear no longer, my conscience

conscience urgeth me to speak : For me thinks you go too farre, you goe beyond your learning in this, that you condemn good neighbors and good townes-men. You say many such men are in danger of losing their soules ; but I will never beleeve it while I live : For if such men be not saved, I cannot tell who shall.

Theol. But you must learn to know out of the Scriptures, that all outward honesty and righteousness, without the true knowledge and inward feeling of God, availeth not to eternall life: As our Saviour Christ saith, Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven. It is also written, that when Paul preached at Berea, many honest men and women did beleeve: that is, such as were outwardly honest, or honest to the world only: for they could not be truly and inwardly honest before they did beleeve. Therefore you see that this outward honesty & civility, without the inward regeneration of the spirit, availeth not to eternall life: and then consequently, all your honest worldly men are in great danger of losing their soules for ever.

Ans. What sound reason can you yield, why such honest men should be condemned?

Theol. Because many such are utterly

Mat. 23.

Acts 17. 12

terly bold of al true know'edge of God and his word. Nay which is more, many of them despise the word of God, and hate all the zealous professors of it. They esteeme Preachers but as prattlers, and Sermons as good tales they esteem a Preacher no more then a shoemaker; they regard the Scriptures no more then their old shoes. What hope is there then I pray you that such men should be saved? Doth not the Holy Ghost say, How shall we escape, if we neglect so great salvation?

Heb. 2. 5.

Asun. You goe to farr, you judge too hardly of them.

Theol. Not a whit. For all experience sheweth, that they mind, dream, and dote of nothing else day and night. but this world, this world, lands & leases, grounds and things, kine & sheep, and how to wax rich. All these thoughts, words and works, are of these and such like things. And their actions doe most manifestly declare, that they are of the earth, and speak of the earth, and there is nothing in them but earth, earth As for Sermons, they care not how few they hear. And for the Scriptures, they regard them not, they read them not, they esteem them not worth the while, there is nothing more irksome unto them; they had rather pill straws, or doe any thing then hear, read, or conferre of the Scriptures. And as the Prophet

Prophet saith: The word of the Lord Ier. 8.10.
is as a reproach unto men, they have no
delight in it.

Phil. I marvell much that such men
should live so honestly to the world-
ward.

Theol. No marvail at all; for many
bad men, whose hearts are looym-
ten within yet for some outward and
carnall respects, doe abstaine from the
grosse act of sin: as some for credit, some
for shame, some for fear of law, some for
fear of punishment; but none for love
of God, for zeal of conscience or of obe-
dience. For it is a sure thing, that the
wicked may have that spirit which
doth repress, but not that which doth
renew.

Phil. It seemeth then by your speeches,
that some which are not regenerate do in
some things excell the children of God.

Theol. Most certain it is, that some
of them in outward gifts, and the out-
ward carriage of themselves doe goe
beyond some o. the elect.

Phil. Shew me. I pray you, in what gifts?

Theol. In learning, discretion, ju-
stice, temperance, prudence, patience, li-
berality, affability, kindnesse, courtesie,
good nature, &c.

Phil. Me thinks it should not be pos-
sible.

Theol. Yes truly; for some of Gods
dear children, in whom no doubt the

inward work is truly and soundly wrought, yet are so troubled and incumbered with a crabbed & crooked nature, and so clogged with some master sinne as some with anger, some with pride, some with covetousness, some with lusts some one way, and some another; all which breaking out in them, do so blemish them and their profession, that they cannot so shine forth unto men as otherwise no doubt they would, and this is their wound, their griefe, and their hart-smart, and that which costeth them many a teare and many a prayer; and yet can they not get the full victory over them, but still they are left in them, as a prick in the flesh to humble them.

Ph. Yet love should cover a multitude of such infirmities in Gods children.

Theol. It should do so indeed: but there is great want of love, even in the best: and the worst sort espying these infirmities in the godly, runne upon them with open mouth, and take upon them to condemn them utterly, and to judge their hearts, saying, They be hypocrites, dissemblers, and there is none worse then they.

Phil. But do you not think, that there be some counterfeits even amongst the greatest professors?

Theol. Yes, no doubt there be and always have been some very hypocrites in

in the Church; but we must take heed of judging & condemning all for some. For it were very much to condemne Christ and his eleven disciples because of one Judas; or the whole Primitive Church for one Ananias and Sapphira.

Phil. But I hope you are of this mind, that some regenerate men, even in outward gifts, and their outward carriage, are comparable with many others.

Theol. Questionlesse very many. For they being guided by Gods spirit, and upheld by his grace, doe walk very uprightly and unblamably towards men.

Phil. Yet there resteth one scruple; for it seemeth very strange unto me, that men of so discreet carriage as you speak of, and of so many good parts, should not be saved. It is great pity such men should be damned.

Theol. It seemeth so unto us indeed; but God is only wise. And you must note, that as there be some infirmities in Gods children, which he correcteth with temporall chastisements, and yet rewardeth, their faith, love, and inward service and obedience with eternal life; so there some be good things in the wicked, and them that are without Christ, which God rewardeth with temporall blessings, and yet punisheth them eternally for their unbelieve and hardnesse of heart.

Phil. Now you have reasonably well

satisfied mee touching the doctrine of regeneration, and the manifold errours and deceits that are in it, and of it. I pray you let us now proceed; and first of all tell me by what means the new birth is wrought.

1 Pet. i. 2, 3

Iohn 15. 3

Act. 10. 44

Eph. 4. 3.

Theol. By the preaching of the word, as the outward meanes; and the secret worke of the spirit, as the inward means.

Phil. Many hear the word preached, and are nothing the better, but rather the worse; what, I pray you, is the cause of this?

Act. 16. 14

Theol. Mens own incredulity and hardnesse of heart, because God in his wrath leaveth them to themselves and depriveth them of his spirit, without the which all preaching is in vain. For except the spirit doe followe the word into our hearts, wee can finde no joy, taste, nor comfort therein.

Phil. Cannot a man attain unto regeneration and the new birth, without the word and the Spirit?

Theol. No verily. For they are the instruments and means whereby God doth worke it.

Antil. Why may not a man have as good a faith to God-ward that heareth no sermons, as hee that heareth all the Sermons in the world?

Theol. Why may not he which eateth no meat, be as fat and as well liking,

as he that eateth all the meat in the world? For is not the preaching of the word the food of our sonies?

Antil. I like not so much hearing of Sermons, and reading of the Scriptures, except men could keep them better.

Theol. Faithful and honest hearers do therefore hear that they may be more able to obserbe and do For a man cannot do the will of God before he know it, and hee cannot know it without hearing and reading.

Antil. I marvell what good men doe get by gadding to Sermons, and poring so much in the Scripture; or what are they better then others? There are none more full of envy and malice then they; They will doe their neighbour a shewd turn as soon as any body; and therefore in mine opinion, they be but a company of hypocrites, and precise fools.

Theol. You judge uncharitably. Full little doe you know what they feel, or what good Gods people get by hearing of the word. For the work of the spirit in the hearts of the elect is very secret, and altogether hid from the world, as it is written: The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whither it goeth, or whence it cometh; so is every man that is born of the spirit And againe, The things of God knoweth no man, but the spirit of God.

Iohn 3,8

Antil.

Antil. Tush, tush, what needs all this ado? If a man say his Lords prayer, his ten Commandements, and his Belief, and keep them, and say no body harme, nor doe no body harm, and doe as he would be done to, have a good faith to God ward, and be a man of Gods beliefe. no doubt he shall be saved without all this running to Sermons, and prating of the Scripture.

Theol. How you possit it out indeed: you think you have spoken wisely. But, alas! you have bewrayed your great ignorance. For you imagine a man may be saved without the word which is a grosse error.

Antil. It is no matter; say you what you will, and all the Preachers in the world besides, as long as I serve God, and say my prayers duly and truly, morning and evening, and have a good faith in God, and put my whole trust in him, and doe my true intent, and have a good mind to God-ward, and a good meaning, although I am not learned, yet I hope it will serve the turn for my soules health. For that God which made mee must save me. It is not you that can save me, for all your learning, and all your Scriptures.

Theol. You may very fitly be compared to a sick man, who having his brain disordered with heat, raveth, and speaketh idly, he cannot tel what.

for

For the holy Ghost saith, Hee that turneth away his ear from hearing the law, even his care shall be abominable. And again, He that destroyeth the word shall be destroyed. **So long therefore as you despise Gods word and turn away your ear from hearing his Gospel preached, all your prayers, your fantastickal serving of God, your good meanings, and your good intents, are to no purpose; but most odious and loathsome in the sight of God: as it is written,** My soule hateth your new moons, and your appointed feasts, they are a burthen unto mee, I am weary to beare them: When you stretch out your hands, I will hide mine eyes from you; and though you make many prayers, I will not hear: For your hands are full of blood. **And again, the Lord saith by the same Prophet;** He that killeth a bullock, is as if he slew a man; he that sacrificeth a sheep, as if hee cut off a dogs neck; he that offereth an oblation, as if he offered swines blood: hee that remembreth incense, as if he blessed an Idol. **Where you see the Lord telleth you his mind touching these matters; to wit, that all your prayers, services, good meanings, &c. are abominable unto him, so long as you walk in ignorance, profanenesse, disobedience, and contempt of the Gospel.** For hee saith in the words immediately going before; To him will I look, even to him
that

Pro. 18.9.

Pro. 13.19

Esa. 1.14.

Esa. 66.3.

that is poore, and of a contrite spirit, and trembleth at my words.

A/yn. I grant indeed, for them that are idle, and have little to do, it is not amisse now and then to hear a sermon, and read the Scriptures: but wee have no leasure, we must follow our businesse, we cannot live by the Scriptures; they are not for plain folk, they are too high for us, wee will not meddle with them. They belong to Preachers and Ministers.

Iohn 10.

Theol. **Christ** saith, My sheepe heare my voice, and I give unto them eternal life. **If** therefore you refuse to heare the voice of **Christ**, you are none of his sheep, neither can you have eternall life. And in another place our Lord

Ioh. 8. 47.

Iesus saith, He that is of God, heareth Gods word. Yee therefore hear it not, because yee are not of God. **Saint** Paul

Col. 3. 16.

writing to all sorts of men, both rich and poore, high and low, men and women, young and old, exhorteth, that the word of **Christ** may dwell plenteously in them all, in all wisdom. You see therefore that the **Apostle** would have all sorts of People that have souls to save, to bee well acquainted with the Scriptures. Therefore you may as well say you will not meddle with God, with **Christ**, nor with everlasting life, as to say, you will not meddle with the Scriptures.

A/yn. Well, I cannot read, and there-
fore

fore I cannot tell what Christ, or what Saint Paul may say; but this I am sure of, that God is a good man (worshipped might he be) he is mercifull and that we must be saved by our good prayers, and good serving of God.

Theol. You speake foolishly and ignorantly in all that you say, having no ground for any thing you speake, but your own fancy and your own conceit: and yet you will believe your own fancy against all preachers, and against all that can be spoken out of the word: But I pray you give me leave a little; If a man dream that he shall be a King, and in the morning when he is awake, perswadeth himselfe it shall be so, may he not be justly laughed at as having no ground for it: Even so may all they which believe their own dreams and fantasies touching salvation. But it is true which Solomon saith, A fool believeth every thing; That copper is gold, and a counter an Angell. And assuredly great reason there is, that he which will not believe God, should be given over to believe the Devil, his dream, and his fancy.

Asun. I pray you instruct me better then.

Theol. You had need indeed to be better instructed: for the Devil hath slyly deluded your soule, and cast a mist before your eyes, making you believe
the

Pro. 14. 15

the crow is white, and that your estate is good before God, whereas indeed it is wofull and miserable.

A. un. I defie the Devill with all my heart. But, I pray you, tell me how it comes to passe that I am thus deceived?

Theol. This is it that deceiveth you and many others: that you measure your selves by your selves and by others, which is a false met:swand. For you seem to lie straight so long as you are measured by your selves and by others; but lay the rule of Gods word unto you, and then you lye altogether crooked.

A. un. What other thing is there that deceiveth me?

Theol. Another thing that deceiveth you is your own heart: for you know not your own heart, but are altogether deceived therein: For the heart is deceivable above all things. He is a wise man, and greatly inlightned, that knoweth his own heart. But you are blind, and know not what is within you; but dimly imagine you shall be saved, and hope you know not what of eternall life. And because blindness maketh you bold, you will seem to be resolute in words, and say, It is pity hee should live which doth any whit doubt of his salvation. And assuredly you speak as you think, and as you know. For, for ought that you know
to

to the contrary, it seemeth so : though indeed and in truth it is not so : for you are deluded with a false light. And sometimes no doubt you have pricks, gripes, terrors and inward accusations of conscience, for all your bold and resolute speeches.

Ans. Truly I never heard so much before.

Theol. That is because you shut your eyes, and stop your ears against God, and all goodnesse. You are like the deaf Adder, which heareth not the voice of the charmer, though he be most expert in charming.

Ps. 58 47

Ans. Well then, if it be so, I would be glad now to learn, if you would teach me. And as you have shewed me the means whereby the true birth is wrought, so now shew me the certaine signs and tokens thereof, whereby all men may certainly know that they are sanctified, regenerate, and shall be saved.

Theol. There be eight infallible notes & tokens of a regenerate mind, which may well be termed the eight signes of saluation, and they are these :

A love to the children of God.

A delight in his word.

Often and fervent prayer.

Zeale of Gods glory.

Denyall of our selves.

Patient bearing of the Crosse with profit and comfort.

Faithfulnesse in our calling.

Eight infallible signes of saluation.

Honest

Honest, just, and conscionable dealing in all our actions amongst men.

Phil. Now that you shewed us the evident signes of mans salvation, shew us also the signes of condemnation.

Theol. The contraries unto these are manifest signes of damnation.

Eight manifest
signes of
condem-
nation,

No love to the children of God.

No delight in his word.

Seldome and col'd prayers.

Coldnesse in Gods matters.

Trusting to our selves.

Impatience under the crosse.

Unfaithfulness in our calling.

Unhonest and unconscionable dealing.

Phil. No doubt, if a man be infected with these, they be shrewd signes that a man is extremely soul-sick, and in a very dangerous case. But are there none yet more evident and apparent signs of condemnation then these?

Theol. Yes verily There be nine very cleer and manifest signs of a mans condemnation.

Phil. I pray you, let me heare what they be.

Theol. **Pride.**

Nine manifest
signes of
damnati-
on,

Whoredome.

Covetousnesse.

Contempt of the Gospell.

Swearing.

Lying.

Drunkennesse.

Idlennesse.

Oppression.

Phil.

Phil. These be grosse things indeed.

Theol. They may not unfitly be termed the nine Beelzebubs of the world; and he that hath these signes upon him, is in a most woofull case.

Phil. What if a man be infected with some two or three of these?

Theol. Whosoever is infected with three of them, is in great danger of losing his soule. For all these be deadly venome, and rank popson to the soule. and either the three first, or the three last, or the middle three are enough to popson the soule, and bring it to death. May, to say the truth, a man were as good gripe a toad, and handle a snake, as meddle with any one of these.

Phil. Is every one of them so dangerous?

Theol. Questionlesse: For they be the very plague-sores of the soule. If any man have a plague-sore upon his body wee use to say, Gods tokens are upon him, Lord have mercy on him: So we may truly say, If any man be thoroughly and totally infected at the heart with any one of these, Gods tokens are upon his soule, Lord have mercy upon him.

Phil. Many doe not think these to be such dangerous matters as you make them, and many there be which make light of them.

Theol. True indeed, for the most part

part of men are altogether shut up in blindness: and hardnesse of heart, having neither sight nor feeling of their sins, and therefore make light of them, thinking there is no such danger.

Phil. It is most certaine, that men are given to lessen and extenuate their sins: or else to hide them, and daub them over with many cunning shifts and vain excuses. For men are ever ready to take covert, and will writhe and wreath (like snakes to hide their sins: yea, if it were possible, to make sin no sin, to make vertue vice, and vice vertue. Therefore I pray you lay open unto me out of the Scriptures, the grievousnesse and ugliness of their sins.

Theol. The stinking filthinesse of these sins is so great and horrible, that no tongue or pen of man is sufficiently to manifest and lay open the same, according to the proper nature and being thereof: yet notwithstanding, I will doe my endeavour to lay them open in some measure, that all men may the more loath them.

Phil. I pray you then first of all, begin with pride.

Theol. You say well; for that indeed may well stand in the fore-front, sith it is a master-devill, and the master-spock of the soule.

Phil. Shew me out of the Scriptures, that pride is so grievous and loathsome.

Theol.

Tricol. Solomon saith, Every one that is proud in heart is abomination to the Lord. Which plainly sheweth, that God doth detest and abhorre proud men. And is it not a fearfull thing, think you, to be abhorred of God? And in the same Chap. 11. ver. 18. he saith, Pride goeth before destruction, and an high mind before the fall. Wherein he sheweth, that pride is the fore-runner of some deadly downfall, either by disgracing or displacing. For it is an old and true Proverb Pride will have a fall. And oftentimes, when men are most lifted up, then are they nearest unto it: as the examples of Haman, Nebuchadnezzar, and Herod doe plainly declare. When the mill swelleth, the rest of the body pineth away; even so when the heart is puffed up with pride, the whole man is in danger of destruction. Moreover, the holy Ghost saith, The Lord will destroy the house of the proud. Job saith of such kind of men, The spark of his fire shall not shine; fear shall dwell in his house, and brimstone shall be scattered upon his habitation. And in another place hee saith, The fire which is not blown shall devour him. Wee thinke therefore, if there were any spark of grace in us, these terrible speeches of the holy Ghost might serve to humble us, and pull down our pride: especially, with the Scriptures doe as-

firms

Pro. 16. 5.

Pr. 15. 24.

Iob 11. 5,

25.

Iob. 18. 29

Iob 23. 13

Pro, 6.6.

firmeth, that God resisteth the proud and setteth himselfe *ex professo* against them, and therefore wounth unto them; for if God take against a man, who can reclaime him? for he doth whatsoeuer he will.

Phil. But tell me, I pray you, when you speak against pride, what pride is that you mean?

Theol. I mean all pride, both that which is inward in the heart, and that also which breaketh out in mens foreheads: I mean that which apparently sheweth it selfe in mens words and works.

Phil. Do you mean pride also of mens gifts?

Theol. Yes surely: for there is no pride worse or more dangerous then that. Beware saith one, of spirituall pride: as to be proud of our learning, wit, knowledge reading writings, sermons, prayers godliness, policy, valour, strength, riches, honour birth, beauty, authority. For God hath not given such gifts unto men, to the end they should make shew-ware of them, and set them a shew-thing to behold; looking only themselves with these gifts, the vain praise of the multitude, and applause of the people: so robbing God of his honour, and proudly arrogating to themselves, that which is due unto God which is the praise of his gifts: but he hath given his gifts to another end,

end, namely, that wee should use them to his glory and the good of others (either in Church or Common-wealth) especially of those which doe most concern us.

Phil. Yet wee see commonly men of greatest gifts are most proud.

Theol. True indeed, for the finest cloth is soonest stained. And as worms ingender sooner in soft and tender wood, then in that which is more hard and knotty; and as moths doe breed sooner in fine wooll then in course flocks even so pride and vain glory do sooner assault an excellent and rare man in all kinde of knowledge and vertue then another of meaner gifts: and therefore pride is said to spring out of the ashes of all vertues. For men will be proud, because they are wise, learned, godly patient, humble, &c. Pride therefore may very fitly be compared to the crab-stock spines, which grow out of the root of the very best Apple-trees. Therefore to say the truth this is one of the last engines and weapons which the Devil useth for the overthrowing of Gods own children even to blow them up with pride, as it were with gun-powder. For as we see it come to passe in the siege of strong holds, when no batterie or force of shot will prevaile, the last remedy and policy is to undermine it, and blow it up with traines
of

of gun=powder; so when Nathan can no way prevail against some excellent servants of God, his last device is to blow them up with pride, as it were with gun=powder.

Phil. I see it is a special grace of God, for men of great gifts to bee humble minded; and hee is an odd man of a thousand, which excelling in gifts, excelleth in humility; and the more gifts he hath, the more humbly he walks; not contemning others, but esteeming them better than himselfe. For commonly wee are the worse for Gods gifts, because we have not the right use of them; and againe, because they engender so much proud flesh in us, that we had need daily to be corzied. Therefore God sheweth great favour and mercy to that man, whom he humbleth and taketh downe by any afflictions or infirmities whatsoever. For otherwise it is sure, proud flesh would altogether over-grow us.

Theol. You have spoken the truth: 2 Cor. 12. for the Apostle him selfe confesseth, that he was tempted and troubled this way, & had it not to have beene puffed up out of measure with the abundance of his revelations, but that God in great mercy sent him a cooler and a rebater, to wit, a prick in the flesh (which hee calleth the messenger of Satan) whereby the Lord cured him of his pride. And even so doth hee cure many of us of our pride,

pride, by throwing us to **Sathan**, lea-
ving us to our selves, and giving us
over to commit some grosse evill, euen
to fall downe and break our necks,
and all to the end hee may humble us,
tame us, and pull downe our pride,
which hee seeth wee are heart-**stok** of.
It is good for us therefore to be hum-
bled in the abundance of grace, that
wee bee not proud of that which wee
have, or that which we have done. For
humility in sin, is better then pride in
well-doing.

Phil. Herein surely appeareth the
great wisdom and mercy of God: that
he so graciously bringeth good out of
evill, and turneth our affl. & ions, infirmi-
ties, falls and down-falls, to his glory and
our good.

Theol. It is most true. For euen
as of the flesh of a **Uiper** is made a
soveraigne medicine to cure those
which are stung of a **Uiper**: and as
Physicians expell poyson with poy-
son: so God according to his mar-
vellous wisdom, doth, of the infir-
mities which remaine in us after re-
generation, cure other more dange-
rous diseases; as pride, vaine-glory,
and presumption. O blessed therefore
be his name for ever, which thus mer-
cifully causeth all things to worke to-
gether for the good of his owne peo-
ple; of whom these things are

ſpecially to be underſtood.

Phil. Is there no cauſe why men of great gifts ſhould glory in their gifts?

1 Cor. 4.

Theol. No ſurely, none at all. For the Apoſtle ſaith, Who ſeparateſt thee? And, what haſt thou that thou haſt not receiv'd? If thou haſt receiv'd it, why boaſteſt thou, as though thou haſteſt not receiv'd it? Where the Apoſtle plainly ſheweth, that no man is to be proud of his gifts; becauſe they are none of his own; he hath but receiv'd them to uſe. We count him worthy to be laugh'd at as a fool, who having borrow'd brave apparell of others, (as a ſilken gown, a ſatten doublet, a chain of Gold, Velvet breeches, &c.) ſhould proudly jet in the ſtreets in them, as if they were his own; even ſo are they worthy to be Chronicled for fools, which are proud of good gifts, which are none of their own.

Ier. 29. 3.

Therefore the Prophet Jeremy ſaith, Thus ſaith the Lord, Let not the wiſe man glory in his wiſdome, nor the ſtrong man in his ſtrength, neither the rich man in his riches: but let him that gloryeth glory in this, that he underſtandeth and knoweth me. To this point alſo well ſaith the Heathen Poet: No man can eſcape the puniſhment of pride; therefore in greateſt proſperity be not puff'd up.

Theocri-
ſt.

Phil. Yet it is a world to ſee how proud, furly,

furly, haughty, stately, insolent, & thra-
sonicall some be, because of their gifts:
they think they touch the clouds with
their heads, and that the earth doth not
beare them; they take themselves to be
part y angels, or some wonderfull wights:
they contemne and disdaine all others
which have not the like gifts: they doe
contemptuously over look them, as a Li-
on should over-look a mouse, a King a
begger; or, as we say in a proverb, as the
Devill looked over Lincoln.

Theol. *Oh proud dust! Oh haughty
wormes meat!* If they would bring
their hearts before God, and their con-
fidences, thoughts and affections to be
judged by his law, it would soon cōle
them and take them down wel enough;
they should see their wants and imper-
fections to be so great that they indeed
should have no more cause to boast of
their gifts then the Black-moor hath of
his whitenesse, because his teeth are
white. The holy Ghost cuts all our
combs, and plucketh down all pride of
flesh, when he saith Job 29. 14. How
small a thing doth man understand of
God?

Phil. I pray you let us proceed to speak
of the outward and grosse pride of the
world; and first of all tell me what you
think of pride in apparell.

Theol. I think it to be a vanity of
all vanities, and a folly of all follies.

For to be proud of apparell, is as if a thiefe should be proud of his halter a beggar of his clouts, a child of his gay, or a fool of his bable.

Phil. Yet wee see how proud many (specially women) be of such bables. For when they have spent a great part of the day in tricking and trimming, pricking and pinning, pranking and pouncing, girding and lacing, and braving up themselves in most exquisite manner, then out they come into the streets with their pedlers shop upon their back, and carry their crests very high, taking themselves to be little angels, or at least somewhat more then other women. Whereupon they doe so exceedingly swell with pride, that it is to bee feared they will burst with it as they walk in the streets. And truly we may think, the very stones in the street, and the beams in the houses doe quake and wonder at their monstrous, intolerable and excessive pride. for it seemeth that they are altogether a lump of pride, a mass of pride, even altogether made of pride, and nothing else but pride, pride.

Theol. You seem to be very hot in the matter.

Asun. Marry, Sir, I like him the better: for the world was never so full of pride as it is now adaies.

Theol. Blas, alas; indeed who can hold his peace at the pride of this age!

What

What a thing is it, that flesh and blood, worme meate dust and ashes, dirt and dung should so brave it out with their trim clouts, and that in the sight of God, Angels, and men? For the time will come, when both they and all their gay clouts shall be buried in a grave. Yea, as Iob saith. The grave shall be their house, and they shall make their bed in the dark. And then they shall say to corruption, Thou art my Father; and to the worm, Thou art my Mother and my Sister. What then shall it availle them thus to have ruffled it out in all their bravery. When as suddenly they shall goe down to destruction: what did it profit the rich man to bee sumptuously clothed, and fare deliciously every day, when his body was buried in the dust and his soul in hell fire?

Ans. I pray you, Sir, what say you to these great ruffles, which are borne up with supporters and rebatoes, as it were with post and rail?

Theol. What should I say? but God be mercifull unto us. For such things doe draw down the wrath and vengeance of God upon us all: and, as the Apostolic saith, For such things sake the wrath of God cometh upon the children of disobedience. And truly, truly, we may wel fear, that God will plague us for our abominable pride.

Iob 17. 3.
14.

Gal. 3. 6.

Asun. What say you then to these doubled and redoubled ruffles, (which are now in common use) Krouting-tardingales, long locks, fore-tuffs, flag hair, and all these new fashions, which are devised and taken up every day?

Graftons
Chron.

Theol. I say they are far from that plainnesse, simplicity, and modesty, which hath been in former ages: our fore-fathers knew no such things. It is recorded of William Rufus, sometime King of this Land, that when his Chamberlaine on a time brought him a new pair of hose, he demanded of him what they cost: who answered, thre shillings: Whereat the King, being somewhat moved, commanded him to prepare him a pair of a mark. If Kings were then thought to exceed, that bestowed a mark upon a paire of hose, what is it to be thought of many mean men in these our daies (yea such as have no living, and are scarce of a good calling) which bestow as much upon a paire, as the King did upon two, when he was thought most of all to exceed: But alas, alas, we have passed all bounds of modesty and measure; there is no hoe with us. Our Land is too heauble of this Anne. For the pride of all Nations, and the follies of all countries are upon us: how shall wee bear them? And as

for

for these new fashions, the more new they be the more foolish, and as foolish they that use them. For with our new fashions, we are grown clean out of fashion. If we had as many fashions of our bodies as we have of our attire, we should have as many fashions, as fingers and toes. But vain men and women doe apparently shew their vain minde by following so greedily such vain toys and fashions.

Alas, it was never a good world since starching and steeling, busks and whale-bones supporters and rebatoes, full moons and hobby-horses, painting and dying, with selling of favour and complexion came to be in use. For since these came in, covetousnesse, oppression, and deceit have increased. For how else should pride be maintained? and sure it is, within these thirty years, these things were not known, nor heard of. And what say you then to painting of Faces, laying open of naked breasts, dying of haire, wearing of peri-wigs, and other hair coroners, and top-gallants? And what say you to our artificiall women, which will be better than God hath made them? They like not his handy-work, they will mend it, and have other complexions, other faces, other hair, other bones, other breasts, and other bellies than God made them.

Psal. 119.

Jer. 9. 1.

Nehe. 13.

Theol This I say that you and I and all the Lords people have great and just cause of mourning, weeping, and lamentation, because such abomination is committed in Israel. Davids eyes gashed out with ribers of teares, because men kept not Gods lawes and an horrible feare came upon him, because men forsook the law of God. Ieremie did sigh in secret, wishing that his head were full of water, and his eyes a fountain of teares, because of the sinnes of the people. Nehemiah mourned for the transgression of Gods people. Lots just soule was vexed with the unclean conversation of the Sodomites: and shall wee mourne nothing at all for these things? shall wee bee no whit grieved for the pride of our Land? shall wee shed no teares for such horrible and intolerable abominations? They are odious in the sight of God and men: the aire stinketh of them. It is Gods marvellous patience that the Devill doth not carry them away quick, and rid the earth of them: or that fire and brimstone doth not come downe from heaven and consume them.

Antil. You are too hot in these matters of attire: you make more of them then there is cause.

Afun. I can him thanks: Gods blessing

sing on his heart, I shall love him the better while I know him, because he is so earnest against such shameful and detestable pride. Is it not a shame that women professing true Religion, should make themselves such pictures, puppets, and peacocks as they do? And yet I hear few Preachers in the pulpit speak against it.

Anti. I marvell you should be so earnest in matters of apparell. You know well enough that apparell is an indifferent thing: and that Religion and the kingdome of God doth not consist in these things.

Theol. I know right well that apparell in its own nature is a thing indifferent: but lewd, wanton, immodest, and offensive apparell is not indifferent. For all such abuse taketh away the indifferency of them, and maketh them unfull and as ill by circumstance. For otherwise why should the Lord threaten by his Prophet, that he would visit the Princes, and the Kings children, and all such as were clothed with strange apparell that is, the fashions of other Countries? Zephani 1. 8. Again, why should the Lord so plague the proud dames, and mincing minstrels of Ierusalem, for their pride and vanity in attire, if there were no evil in such kind of abuse? The Lord saith thus,

in the third of Esay, against those
brave and gallant dames. Because the
daughters of Sion are haughty, and walk
with stretched out necks, and with
wandring eyes, walking and mincing as
they goe, and make a tinkling with their
feet; therefore shall the Lord make the
heads of the daughters of Sion bald,
and the Lord shall discover their secret
parts. In that day shall the Lord take
away the ornament of the slippers, and
the cals, and the roundtires, the sweet
bals, and the bracelets, and the bon-
nets, the tires of the head, and the shooes,
the head-bands and the tablets, the ear-
rings, the rings and the mufflers, the
costly apparell, and the veiles, and the
wimples, and the crisping pinnes, and
the glasses, and the fine linnen, and
the hoods, and the lawns. And in stead
of sweet savour, there shall be stink; and
in stead of a girdle, a rent; and in stead
of dressing of the hair, baldnesse; and in
stead of a stomacher, a girding of sack-
cloth: and burning in stead of beauty.
Then shall her gates mourn and lament;
and she being desolate shall sit upon the
ground.

Thus we see how terrible the y^e Lord
threatneth the gallant dames of Ierusa-
lem, for their excessive and abominable
pride. And this may well be a mir-
rour for the proud minions of our
age; which assuredly may well fear

the Lord will bring some such judgement upon them, as he did upon the daughters of Ierusalem. For their sin is as great in this kind, as was the daughters of Sion, and God is the same God now that he was then to punish it.

Antil. Tush, never speak so much of these matters of apparell; for we must do as others do, and follow the fashion, or else we shall not be esteemed.

Theol. If you follow them not, you shall be more esteemed of God, of his Angels, Saints, and all good men. As for all others, if you esteem them more then these, you shew what you are.

Antil. Well, for all that, say you what you will, pride is in the heart, and not in the apparell; for one may be proud of plain apparell, as well as of costly. And some are as proud of their falling bands and little sets, as others are of their great ruffs.

Theol. You speak foolishly, for how know you that? Can you judge mens hearts and inward affections? Can you say when mens and womens apparell is sober, modest, and Christian-like, that they have proud hearts, and are proud of that attire? You goe very farre indeed, to judge the heart. You ought to judge charitably of such as goe soberly and modestly

deftly attired, even that their heart is according to their attire. And for you, wee may rather think your heart is vain, light and foolish, because your attire doth strongly argue it: And, as the Prophet saith, The tryall of your countenance testifieth against you: you declare your sins as Sodome, and hide them not, *Esay* 39.

Phil. I pray you then set downe some rules for apparell out of the Scriptures.

Theol. I may well set downe what I will: but surely most men and women will doe what they list. For verily it may be thought, that many of this age, have forsworne God and his word, and all goodnesse. For they are come to this point, let God say what he will, they will doe what they list. For as the Prophet saith, They have made a covenant with hell, and with death, and are grown to an agreement, *Esay* 28.15. And I doe verily think, if God himselte should come downe from Heauen in his own person, and dissuade men and women from this vanity of apparell, yet would they still use it, as it were in despite of God, and as it were to anger him the more. For they are so extraordinarily enamoured, and so immoderately delighted with it, and doe so continually, and altogether dote on it, and are so woe mad of it, that they will have it,

it, though men and Angels and all the world say nay: nay, which is more, though they should goe to the Devil quicke with it. And therefore it is but lost labour to speak against it, preach against it, or write against it. It is but chen to plow the Sea, or knock at a deaf mans doore; for there is no hope of any reformation. Truly this we gaine, that the world is repobed and convicted of sin. And these things shall stand in a record against them, in the last day: so that they may say, they had a faire warning, and that there was a Prophet among them.

Phil. Yet for all this, I pray you set us down some directions and rules, out of Gods Holy Book, concerning attire. For albeit some be very bad, and outrageous in these things, yet there be some others which are well disposed, and will (no doubt) make some conscience to frame themselves according to the rules of God word.

Theol. Well then, for their sakes which are well disposed, I will set downe some few directions. Saint Paul in 1 Tim. 2.9. willeth that women should array themselves in comely apparell, with shamefastnesse and modesty, as becommeth women that professe the feare of God. and not with brydered haire, or Gold, or pearls,

1 Pet. 3. 3

pearls or costly apparell. The Apostle Saint Peter giveth like rules also; for hee saith, speaking of Christian matrons and professors of holy religion, That their apparell must not be outward, that is, not consist so much in outward bravery; as broidered hair, gold put about, &c. as it must be inward, that the hid man of the heart may be clothed with a meek and quiet spirit, which is a thing before God much set by. For after this manner, saith hee, in times past the holy women which trusted in God did attire themselves, as Sarah, Rebekka, Rachel, and such like ancient and grave matrons.

Phil. Wherein doth this inward clothing specially consist?

Theol. In foure things, which are set down in the fore-named places, to wit, shamefacednesse modesty, a quiet spirit, and a meek spirit.

Phil. These be fine suits of apparell indeed; I would all women would put them on, and never put them off, but wear them continually; for they are the better for wearing, though all other apparell be the worse.

Theol. If women would deck themselves inwardly with these aforesaid vertues, they would be unto them as ornaments of gold, and jewels of pearl.

Pro. 30. 1.

For the woman that feareth the Lord shall be praised,

Phil.

Phil. But now, I pray you, Sir, set down your judgement for outward attire

Theol. This is all that I can say touching that point, That it must be as the Apostle saith, comely, decent, handsome, neat and seemly; not tight, not wanton, not lascivious, not immodest, not offensive.

Phil. But who shall judge what is comely, sober, handsome, modest, &c? For every man and woman will say, their apparell is decent and cleanly, how gallant, brave, and flanting soever they be.

Theol. Herein the examples of the most godly, wise, grave, and modest men and women are to be followed, for who can better judge what is comely, sober and modest, then they?

Phil. But we see some, even of the better sort, in this matter are a little infected, run out, and goe beyond their bounds.

Theol. The more is the pity. But alas, wee see the sway of the time, and rage of the stream is so violent, that it carrieth before it whatsoever is not settled, and very deep rooted. And some godly and well disposed persons, whose hearts are not with these things, but with God, are notwithstanding perforce carried away with the violence of the winde and tide;
whose

whose case, though it cannot wel be defended or excused, yet it is much to be pitied and lamented.

Phil. Have you any further directions touching this point?

Theol. There is one thing yet more to be added: to wit, that attire be according to mens places, callings and degrees. For that is not seemly for one, that is seemly for another; that becomes not one mans place, that becometh anothers: For that is not meet for poore men, which is meet for rich men: nor that meet for mean men which is meet for men of note and great place.

Phil. Then you think it is lawfull for Kings, Princes, and great Personages, to wear Pearl, gold, silver, and Velvet, &c.

Theol. Questionlesse it is lawfull for such, in sober manner and measure, to weare the most costly and precious things which the earth can afford: and that to set out the magnificence, pomp, and glory of their places: and therefore such things are in them most comely and decent.

Phil. But now adaies few will keep within compasse, few will know their places; But the most part run beyond their bounds, and leap quite out of their sockers.

Theol. True indeed: For note
at xvij

adales mean Gentlewomen. yea some Gentlewomen of their own making, will ruffe it, and brab it out in their attire like Countesses and Ladies of honour. Plain folk also in the Countrey will flout it like Courtiers and like good Gentlemen and Gentlewomen; and they seem to say in their hearts, fte of this plainnesse, wee will no more of it: we will not take it as we have done. So that now the old proverbe is verified: Every lack will be a Gentleman, and loam is as good as my Lady. For now we cannot, by their apparell, discern the maid from the mistress, nor the waiting Gentlewoman from her Lady. And thus we see in this matter of apparell how all is out of joint.

Phil. Is there any more to be said in this case?

Theol. There is yet another thing to be respected in this matter of attire.

Phil. What is that?

Theol. That it be according to mens abilities. For it is lamentable to consider, how poore men and women, poore hired servants, milke-maides, and such like, goe quite beyond their ability. And more lamentable to see what wretched and ill-favoured shifts they make to compass these things: so sharp and
so

so eagerly are they set upon them.

Phil. Well Sir, now you have sufficiently rolled the stone, and at large satisfied us touching the matter of pride; which is the first signe of condemnation. Now proceed to the second, which is whoredome; and unfold unto us out of the Scriptures the danger thereof.

Theol. Solomon in his *Proverbs*, saith. That the mouth of a strange woman [or an harlot] is as a deep pit: hee that is a detestation to the Lord, shall fall therein. Wherein he plainly sheweth, that those whom God detesteth and is exceeding angry with, are given over to this vice. And in another place he saith. A whore is as a deep ditch, and as a narrow pit. Noting thereby, that if a man be once fallen in with an harlot, hee shall as hardly get out again, as a man that is plunged into a very deep and narrow pit, where hee can scant stirre himselfe. The same Solomon, in the book of *Ecclesiastes*, peels us the reason hereof; namely, because shee is as nets, snares and bands, wherein if a man be once taken, hee is fast enough for getting out. I find saith he, more bitter then death the woman whose heart is as nets, and snares, and her hands as bands. Hee that is good before God shall be delivered from her; but the sinner shall be taken by her. Wee doe therefore plainly

see

seem what a labyrinth and dangerous case they be that are left of God, and given over to whoredome and harlots: and therefore it is said, Desire not her beauty in thine heart, neither let her eyelids catch thee: for by a whorish woman a man is brought to a morsell of bread; and the adulteresse hunteth for life, which is precious. Again he saith, Albeit the lips of an harlot drop as an hony-combe, and the roose of her mouth is softer then oyle: yet her latter end is as bitter as wormwood, and as sharp as a two edged sword. All these prudent speeches of the Holy Ghost, doe most evidently shew unto us what a fearfull thing it is to commit whoredome, and so to fall into the hands of whores and harlots. Therefore Job saith of the wicked Their soule dieth in youth, and their life among the whoremongers.

Phil. You have very well shewed out of Gods book, the great danger of whoredome and adultery. And it is greatly to be lamented, that men in this age make so light of it as they do, and that it is so common a vice; nay that some (alas, with grieve I speak it) do professe it, live by it, and prostitute themselves wholly unto it.

Theol. Such men and women may justly feare the plaguing hand of God: for the Lord saith by his Prophet;

Though

Pro. 6 5.

Pro. 5. 3, 4

Iob. 35. 14

Ier. 5. 7.

Thoug I fed them to the full, yet they committed adultery, and assembled themselves by companies in harlots houses. They rose up in the morning like fed Horses; for every man neigh'd after his neighbours wife. Shall I not visit for these things, saith the Lord? Shall not my soule be avenged on such a nation?

Phil. Me thinks if men were not altogether hardened in this sin, and even past feeling, and past grace, this thring and thundering of God himselfe from heaven should terrifie them.

Ier. 8. 6.

Theol. A man would think so indeed: but now we may take up the old complaint of the Prophet, I hearkened and heard, and loe, no man spake aright: no man repented him of his evill; saying, What have I done? Every one turneth to their race, as the horse rusheth into the battell.

Antil. Tush, whoredom is but a trick of youth; and wee see all men have their imperfections.

1 Cor. 10. 8

Theol. You speak profanely and wickedly: For shall we count that but a trick of youth, for the which the Lord smote three and twenty thousand of his owne people in one day?

2 Sa. 12. 10.

Shall wee count that but a trick of youth, for the which the Lord threatened David his owne servant, that the sword should never depart from his house?

house? Shall wee count that but a
 trick of youth, for the which Hamor
 and Sechem, the father and the sonne,
 and many other, both men, women,
 and childzen, were cruelly murdered
 by S meon and Levi the sonnes of Ia-
 cob? Shall we count that but a tick
 of youth, for the which the Lord slew
 Hophni and Phineas, the two sonnes
 of Eli the Priest, in the battell of the
 Philistines? Shall we thus set all at
 six and seven, and make light of such
 horrible villanies? Doth not the seve-
 rity of the punishment shew the great-
 nesse of the sinne? Doth not the Apo-
 ple say, These things came unto them
 for our examples, upon whom the ends
 of the world are come? And yet you
 passe it over with a tush, and a trick
 of youth, as if God were to be dally-
 ed with. No, no, be not deceived;
 God is not mocked. They which will
 not be moved now in hearing, shall
 one day be crushed in pieces in feeling.
 And they which now call whozedom
 a trick of youth, shall one day howle
 and cry pell and yelp for such tricks,
 with woe and alas that ever they were
 bozn.

Antil. Oh Sir, you must beare with
 youth: youth you know is fraile; and
 youth will be youthfull, when you have
 said all that you can.

Theol. Yes, but God doth allow no
 more

Ge. 34 25

1 Sam. 4. 11

1 Cor. 10,
 11.

Titus 2.6
Ps. 119.9.

Eccl. 12.1.

more liberty unto youth, than unto age: but bindeth all upon paine of death, to the obedience of his commandments. The Apostle saith: Let young men be sober minded. David saith, Wherewith shall a young man cleanse his way? In taking heed thereto according to thy word. The wise man saith, Remember thy Creatour in the daies of thy youth: And further addeth; that if they will needs follow their lusts, their pleasures, and their owne swinge, yet in the end hee will bring them to judgement, arraign them, condemn them, and tame them in Hell fire well enough.

Phil. Yet we see men are so violently carried after their lusts, and so desperately bent, that they will have the present sweet and pleasure of sinne, come of it what will. Come sicknesse, come death, come Hell, come damnation, they are at a point; they will pay the highest price for their lust. They will purchase their pleasures with the losse of their soules. O wofull purchase! O damnable pleasures!

Theol. Sweet meate will have sowre sauce, and a dram of pleasure a pound of sorrow. Such cursed cat-tifes shall at last pay a deare shot for their pleasures. Such desperate wretches shall one day know (to their everlasting woe) what it is to proboke

boke God, and to sin with so high an hand against him. They shall well know, in spite of their hearts, that vengeance is prepared for the wicked, and that there is a God that judgeth the earth. Let all men therefore take heed in time; for whoremongers and adulterers God will judge. And the Apostle saith flatly, That whoremongers and adulterers shall not inherit the kingdom of God, 1 Cor. 6.9. Let therefore no fornicator, or unclea person be found among us, as was *Eſau*: but let us abstaine from fleshly lusts, which fight against the soule. And let every one know how to possesse his vessell in holinesse and honour, and not in the lust of concupiscence, as the Gentiles, which know not God, 1 Theſ 4 5.

Heb. 13 4

Heb. 12

1 Pet. 1.2.

Herein let us consider the wise speech of an ancient Father: Sinne, while it is in doing, ministreth some pleasure, but when it is committed, the short pleasure thereof vanissheth away, and long sorrow commeth instead of it. Neither let us here reject the saying of a wise Heathen, Shun pleasure for fear of smart. Sower things follow sweet, and joy heaviness.

Chryl. in Matthew.

Isocrat. ad Demon.

Antil. Yet for all this you shall not make me beleeve, that whoredome is so hainous a matter. You make more of it then it is.

Theol. True indeed: for you and such

Pro. 6. 31.

such as you are will beleefe nothing
 against your lusts and fleshly delights:
 and that is the cause why you are
 deafe on this care. I will therefore
 adde a word or two more (out of the
 Oracles of God) to that which hath
 beene spoken. The wise King saith,
 He: that committerh adultery with wo-
 man, destroyeth his own soule: and so
 is accessory to his owne death, which
 is no small matter. For we use to say,
 if a man hang himselfe, drown him-
 selfe, or any manner of way make
 away himselfe, that he was cursed of
 God, that Gods hand was heave a-
 gainst him, that the Devill ought him
 a shame, and now he hath paid it him.
 And all the Country rings of such a
 strange accident. When and where it
 falleth out: and the Coroner of
 the Country doth sit upon it. How
 much more may all the world wonder
 at this; that a man should destroy his
 owne soule, and willingly and will-
 ingly cast away himselfe for ever?
 Now the holy Ghost saith, The a-
 dultere doth such an aa, giveth such
 a venture, and willingly murdereth
 himselfe. Oh therefore woe unto him
 that ever hee was bozne! for sure it
 is, that the great Coroner of Heaven
 that crowns whom hee will crowne,
 shall one day sit upon it, and give
 judgement. Moreover, as the adul-
 terer

terer sinneſh againſt his ſoule, ſo alſo
hee ſinneſh againſt his body, after a
ſpeciall manner, as witneſſeth the A-
poſtle. *Alſo* hee ſinneſh againſt his
goods and outward eſtate, as the holy
man Iob teſtiſieth, ſaying, Adultery
is a fire that devoureth to deſtruction,
and it will root out all our increaſe.
Furthermoze, hee ſinneſh againſt his
name, For the Adulterer ſhall finde a
wound, and diſhonour; and his reproach
ſhall never be put away.

1 Cor. 6.
8.

Iob 31. 12.

Pro. 6. 33

Item, hee ſinneſh againſt his wife,
who is his companion, and the wife
of his covenant: *And* God ſaith in the
ſame place; Let none trespaffe againſt
the wife of his youth: keep your ſelves
in your ſpirit and tranſgreſſe not. *Laſt*
of all, hee ſinneſh againſt his children
and poſterity, as the Lord ſaid to Da-
vid, Becauſe thou haſt deſpiſed me, and
done this, therefore the ſword ſhall ne-
ver depart from thy houſe. Behold, I
will raiſe up evill againſt thee out of
thine owne houſe. *Now* therefore,
to conclude this point, wee may ſee
how many deadly wounds men make
themſelves by committing of adulterie.
They wound themſelves in their
ſoules: they wound themſelves in
their bodies: they wound themſelves
in their goods; they wound them-
ſelves in their names; they wound
themſelves in their wives, and in
their

Mal. 2. 14,
& 15.

2 Sa. 12. 10

their children What man except hee were stark mad would thrust in himselfe in so many places at once? O he Adulterer, with his one sinne of adultery, maketh all these deadly wounds in himselfe: and it is an hundred to one hee will never get them cured, but will die and bleed to death of them. So thus you see the dangerous quality and condition of this sin Shall wee now therefore make light of it? Shall wee say It is but a trick of youth? Shall we smooth over the matter with sweet words, when the holy Ghost maketh it so hainous and capital? Shall we make nothing of that which draweth downe Gods wrath upon the soule, body, goods, name, wife and children? That were an intolerable blindness, and most extreme hardnesse of heart An ancient Writer hath long agoe passed sentence upon us. Who make so light of this sinne: for (saith hee) Adultery is the very hooke of the Devill, whereby hee draweth us to destruction. And another Godly Father saith, that adultery is like a furnace, whose mouth is gluttony, the flame pride, the sparkles filthy words, the smoak an ill name, the ashes poverty, and the end shame. And so wee plainly see, that howsoever we regard not this sinne but flatter our selves in it, yet those whose eyes the

Basil in
Epist.

Gregory.

the Lord hath opened, haue in all ages con-
 demned it as most flagitious and
 horrible: yea the very Heathen will rise
 up in judgement against us who haue
 spoken and written many things a-
 gainst this filthy and beastly vice

Phil. Now indeed you haue suffici-
 ently branded the vice of adultery, and
 laid out the ugliness thereof, that all
 men may behold it stark naked, and
 abhorre it. If any man (notwithstan-
 ding all this) will venture upon it, hee
 may be said to be a most desperate mons-
 ter. For what doth he else, but as it
 were) put his finger into the Lions
 mouth, and (as it were) take the Beare
 by the tooth? and they may well know
 what will follow, and what they may
 look for. Let all men therefore in time
 take heed to themselves, and to their
 own soules, as they will answer it at their
 uttermost perill at the dreadful day of
 judgement, when the secrets of all hearts
 shall be disclosed. But now one thing
 remaineth; to wit, that you should shew
 us the speciall roots and causes of adul-
 tery

Teol. There be five speciall cau-
 ses of it. The first is our naturall cor-
 ruption: for the very sp. wn and seed
 of all sinne is our corrupt nature and
 this, of all other is a most inherent
 sinne, as witnesseth the Apostle
 Iames, saying, When lust hath con-

Iam. 1. 15.

carved, it bringeth forth sinne : and sin when it is perfected bringeth forth death.

The second is gluttony, and fulnesse of bread : for when men have filled their bellies, and crammed their paunches as full of good cheere, wine and strong drinke, as their skinnies can hold ; what are they meet for, or what minde they else, but adultery and uncleannesse ? And therefore well saith one, Great nourishment and grosse food is the shop of lust. The Heathen Poet could skill to say, *Sine Cerere & Baccho friget Venus* without meat and drink lust waxeth cold. And to this effect the wise King saith, that their eyes shall behold strange women, whose hearts are set upon wine and belly cheer. And therefore he adviseth all men, not to looke upon the wine when it appeareth red, when it sheweth his colour in the cup, or stirreth very kindly : and that for feare of this after-clay. An ancient writer saith to the same purpose: Hee that delicately pampereth his belly, and yet would overcome the spirit of fornication, is like to him that will quench a flame of fire with oyle.

Therefore to close up this point, sure it is, though men pray, heare, and read much, and be otherwise well disposed, yet except they be abstemious in diet, they will be much troubled with lust.

The

Pro 23 3.
& 33.

Gregor. 3
Nazianz.

The third cause of adultery is Idleness: for when men are lazy, lusty, and idle, having nothing to doe, they lye wide open to adultery; and lust creepeth into them. Some Historiographers write the Crab: fish is very desirous to eat Oysters; but because she cannot perforce open them, she watcheth her time when they open themselves unto the sun after the tide, and then she putteth in her claw, and pulleth out the Oyster: Even so Satan watcheth his opportunity against us, that he may infect and breathe into us all filthy lusts, and adulterous desires. When we lye open unto him by idleness. Wisely therefore to this point saith the Greeke Poet: Much rest nourisheth lust. And another Poet saith:

Hesiodus.

*Queritur Aegyptus quare sit factus
adulter:*

*In promptu causa est; desidiosus
erat.*

Slothfull laziness is the cause of adultery: And therefore another saith, Eschew idleness, and cut the very sinews of lust.

The fourth cause of Adultery, is Wanten apparell: which is a minstrelle, that pipes up a dance unto whoredome. But of this enough before.

The fifth and last cause of adultery,

Oia si
rollas, pe-
riere Cu-
pidinis.
arcus.

to the hope of impunity. or escaping of punishment. For many being blinded and hardened by Satan, think they shall never be called to any account for it and because they can blear the eyes of men and carry their sins so closely under a cloud, that it shall never come to light. they think all is safe and that God seeth them not.

Iob. 14. 15

Iob 23. 13.

And therefore Iob saith, The eye of the adulterer waiteth for the twilight, and saith, No eye shall see mee. And in another place, How shall God know? Can hee judge thorow the dark cloud? But verily, verily though the adulterer doe never so closely and cunningly

Eccl. 12. 24

Psal. 90.

1 Cor. 4.

Iob 10.

convey his sinne under a canopy, yet the same will come. When it shall be disclosed to his eternall shame. For God will bring every work to judgement, with every secret thought, whether it be good or evill. For he hath set our most secret finnes in the sight of his countenance. And hee will lighten the things that are hid in darkness, and make the counsels of the heart manifest.

For this cause Iob saith, When I sinne thou watchest me, and wilt not purge me from my sin.

Phil. Now you have shewed us the causes of adultery, I pray you shew us the remedies.

Theol. There be six remedies for adultery, which no doubt will great-

is preballe if they be well practised.

Phil. Whi h e they ?

Theol. Labour.

Abstinence.

Temperance.

Prayer.

Restraint of our senses.

Shunning of Womens company and all occasions whatsoever.

Six remedies of adultery.

Phil. Well Sir, now you have waded deepe enough in the second signe of damnation : I pray you let us proceed to the third which is Coverousnesse. And as you have laid naked the two former, so I pray you, strip this stark naked also, that all men may see what an ugly monster it is, and therefore hate it and abhor it.

Theol. I would willingly satisfie your minde ; but in this point I shall never doe it sufficiently. For no heart can conceive nor tongue sufficiently utter the loathsomnesse of this vice. For coverousnesse is the foulest sinne, and blackest Devil of all the rest. It is even the great Beelzebub himselfe. Therefore I shall never be able fully to describe it unto you, but I will doe what I can to strip and whip it stark naked. And howsoever the men of this earth and blind worldlings take it to be most sweet, beautifull, and amiable, and therefore doe embrace it,

of coverousnesse

entertaines it, and welcome it as though there were some happynesse in it: yet, I hope, when I have shewed them the face thereof in a glasse (even the true glasse of Gods word) they will be no more in such love, but quite out of conceit with it. I will therefore hold out this glasse unto them.

1 Tim. 6.
10.

Lu. 12. 15

Phil. 5. 19

St Paul to Timothy brandeth this sinne in the forehead, and boareth it in the eare, that all men may know it, and avoid it, when hee saith, Covetousnesse is the root of all evill. Our Lord Jesus also giveth us a watch-word to take heed of it, saying, Take heed and beware of covetousnesse. As if hee should say, Touch it not, come not neare it, it is the very breath of the Devill, it is present death, and the very ratt-bane of the soule. The Apostle layeth out the great danger of this sinne, and doth exceedingly grind the face of it, when he saith, That the end of all such as mind earthly things is damnation. Let all carnall worldlings, and muchish minded men lay this to heart, and consider well of it lest they say one day, Had I wist

Phil. Good Sir, lay open unto us the true nature of covetousnesse, and what it is, that wee may more perfectly discern it.

Theol. Covetousnesse is an immoderate desire of having.

Phil.

Phil. I hope you doe not think frugality, chritineſſe, and good husbandry to be covetouſneſſe.

Theol. Nothing leſſe : For they be things commanded ; being done in the feare of God, and with a good conſcience.

Phil. Doe you not thinke it lawfull alſo for men to doe their worldly buſineſſe, and to uſe faithfullneſſe and diligence in their callings, that they may provide for themſelves and their families ?

Theol. Yes, no doubt. And the rather, if they doe theſe things with calling upon God for a bleſſing upon the woorkes of their hands, and uſe prayer and thankſgiving befoze and after their labour, taking heed all the day long of the common corruptions of the world : as ſwearing, curſing, lying, diſſembling, deceiving, greedy getting &c

Phil. Wherein I pray you doth covetouſneſſe eſpecially conſiſt ?

Theol. In the greedy deſire of the mind. For we may lawfully doe the woorkes of our calling and play the good husbands and good huſwives : but we muſt take heed that diſtruſtfulneſſe, and inward greedineſſe of the world doe not catch our hearts. For then wee are ſet on fire, and utterly undone.

Phil Sith covetousnesse is especially of the heart, how may we know certainly when the heart is infected?

Theol. There be four speciall signes of the hearts infection.

Phil. Which be they?

Prov. 28.

Pro. 20, 2.

Demost.
in Olin. 2.

Theol. The first is an eager and sharp set desire of getting. Therefore the holy Ghost saith, Hee that hasteth to be rich shall not be unpunished. And againe, An heritage is hastily gotten at the beginning: but the end thereof shall not be blessed. The heathen man also saith, No man can be both justly and hastily rich.

The second is a pinching and niggardly keeping of our owne: that is, when men (being able to give) will hardly part with any thing, though it be to never so holy and good use. And when at last, with much adoe, for shame they give something, it cometh heavily from them (God wot) and scantily.

The third is the neglect of holy duties: that is, when mens mindes are so taken up with the love of earthly things that they begin to slack and cool in matters of Gods worship.

The fourth and last is a trusting in riches, and staying upon them, as though our lives were maintained by them or did consist only in them which thing our Lord Jesus flatly denieth, saying,

saying, Though a man have abundance, yet his life consisteth not in the things that he hath.

Luk. 12. 15

These then are four evident signes and tokens whereby wee may certainly discern, that mens hearts and entrals are infected with covetousnesse.

Phil. You have very well satisfied us in this point. Now let us understand the originall causes of covetousnesse.

Theol. There be two speciall causes of covetousnesse: The one is the ignorance and distrust of Gods providence.

Two causes of covetousnesse,

The other is the want of tasting, and feeling of heavenly things. For till men tast better things, they will make much of these: till they feel heaven, they will love earth: till they be religious they will be covetous. Therefore the cause is soon espied, why men are so sharp set upon these outward things, and do so admire riches, worldly pomp pleasures and treasures. Because they know no better, they never had taste nor feeling of those things which are eternall.

Phil. Now as you have shewed us the causes of covetousness, so let us also hear of the effects.

Theol. If I once enter into this, I shall be entangled, and wound up in a maze, where I know not how to get

get out againe. For the evill effects of this vice are so many, and so great, that I know not almost where to beginne, or where to end. Notwithstanding, I will enter into it, get out how I can.

Phil. If you do but give us some taste of them, it shall suffice.

Theol. Then will I briefly dispatch things in order. And first of all I reason from the words of the Apostle before alledged, That if covetousnesse, and the love of money bee the root of all evill, then it is the root of idolatrie, the root of murder, the root of theft, the root of lying, the root of swearing, the root of symony, the root of bribery, the root of usury, the root of lachning, the root of all contentions in the Church, and the root of all brawling and brawling in the Common-wealth. Moreover, it spreadeth farre and neere, it dwelleth in every house, in every Town, in every City: it pisseth into every corner, it creepeth into every heart: it annoyeth our Physicians, it infecteth our Divines, it choaketh our Lawyers, it woundeth our Farmers, it baneth our Gentlemen, it murdereth our Tradesmen, it bewitcheth our Merchants, it singeth our Mariners. O covetousnesse, covetousnesse! It is the popson of all things, the wound of Christianity, the bane

bane of all goodnesse For covetous-
nesse marres all, it marreth all every
where in all places, in all degrees,
among all persons. It marreth mar-
riages; for it coupleth young to old,
and old to young. It marreth hospi-
tality, it marreth all good house-keep-
ing, it marreth almes-deeds, it mar-
reth Religion, it marreth Professors,
it marreth Ministers, it marreth Ma-
gistrates, it marreth all things And
therefore, what sin so grievous, what
evil so odious, what vice so enormous
as this? For this cause it was pri-
vily said of one, That all other vices
are but factors to covetousnesse, & serve
for Porters to fetch and bring in her
living. Shee maketh Symony her
drudge, bribery her drudge, usurie her
drudge, deceit her drudge, swearing
her drudge, lying her drudge. O what
a Devil incarnate is this, that setteth
so many vices a work, & hath so many
factors and underlings to serve her
turne! Are they not in a pretty case,
thinke you, that are infected with this
Anne? Oh they are in a most mis-
erable case. It had been good they had
never beene borne. For being alive,
they are dead: dead, I mean, in their
soules. For covetousnesse is soules poi-
son and soules bane. Covetousnesse is
the strongest poison to the soul that is.
It is a confection of all the Spiders,
Woads,

1 Tim. i.

Toads Snakes Adders, Scorpions,
 Basilisks. and all other the most ve-
 nemous vermine of the whole world.
 At the Devill can get us to take down
 but one penny weight of it, it is en-
 ough, he desires no more, for pre-
 sently we fall down stark dead. There-
 fore the Apostle saith, They that will
 be rich (he meaneth in all hast, by
 hook or by crook) fall into temptations
 and snares, and into many foolish and
 noysome lusts, which drown men in de-
 struction and perdition. For as cove-
 tousnesse is rank poyson to the soule:
 so the Apostle compareth it to a deep
 guile, wherein thousands are drowned.
 And therefore he addeth in the same
 place, But thou, O man of God, flee
 these things. In which words he doth
 most gravely advise all the Ministers
 of the word of God to take heed of it.
 For as it is dangerous in all men: so
 is it most dangerous and offensive in
 Preachers of the Gospel.

Phil. Indeed it must needs be gran-
 ted, that covetousnesse is a very grie-
 vous sinne: yea, even a Monster with
 seven heads. Yet for all that, wee see
 in this our iron age, how many of
 all sorts are infected with it, and how
 few will give any thing to an holy use.
 Most men now adayes have nothing to
 spare for Christ, nothing for his Gos-
 pell, nothing for his Church, nothing

for the poor children of God, and needy members of Christ. Christ is little beholden unto them: for they will doe nothing for him, no not so much as speake a good word in his cause, or the cause of his poore Saints. Every little thing with them is too much for God and good men. For when they come to giving unto holy and necessary uses, then they wil stick at a penny, & grudge at a groat, and every thing is too much: But to bestow upon themselves nothing is too much. Nothing is too much for lust, for pleasure, for back, belly, and bulding, for cards and dice, for whores and harlots, for rioting and revelling, for tavernes and brothel-houses. Hundreds and thousands are little enough, and too little for their expences this way. It is lamentable to consider, what masses of mony are spent and bestowed upon these things. But alas, alas, how heavie an account are they to make in the day of the Lord, which so spend their lands, livings, and revenues! I quake to think what shall become of them at last. It were well for them, if they might be in no worse case then a Crocodile or a Cur-dog.

Theol. **I**t is most certaine that you say: and wee all have great cause to lament it, and to take up the old complaint of the Prophet Ieremy, saying, From the least of them even unto the greatest

Mic. 3. 22

greatest of them, every one is given unto
Covetousnesse: and from the prophet e-
ven unto the Priests, they all deal falsly.
And another Prophet saith, They build
up Sion with blood, and Jerusalem with
iniquity. The heads thereof judge for re-
wards, and the Priests thereof teach for
hire, and the Prophets thereof prophesie
for money: yet will they lean upon the
Lord and say, Is not the Lord amongst
us? No evil can come unto us. **But these**
holy Prophets & men of God do fully
describe unto us the state of our time,
wherein, though all be corrupted, yet
we bear our selves stoutly upon God.
We presume of his favour, because of
our outward profession, and say in our
hearts, No evil can come unto us.

A/an. You say very true, Sir. The world
was never so set upon covetousnesse, and
men were never so greedily given to the
world, as now adaies. And yet (in truth)
there is no cause why men should be so
sharp set upon this world. For this world
is but vanity: and all is but pelfe and
trash. Fie on this muck.

Phil. Many such men as you are can
skill to give good words, and say, Fie on
this world, all is but vanity; & yet for all
that in your daily practise you are never
the less set upon the world, nor never the
more seek after God. You hear the word
of God no whit the more, you reade no
whit the more, you pray never the more,
which

which evidently sheweth, that all your faire speeches and protestations are nought else but hypocrisie and leasing. Your heart is not with God, for all this. All is but words, there is no such feeling in the heart. And therefore I may justly say to you, as God himselfe said to his people, This people have said well all that they have said. Oh, that there were an heart in them to feare me, and keep my commandements !

Deu. 5.28

Theol. His words indeed are good, if his heart were according. For all things considered, there is no cause why men should bee so giben to this world, for they must leave it when they have done all that they can. As wee say, To day a man, to morrow none. And as the Apostle saith, We brought nothing into this world ; and it is certaine, wee shall carry nothing out. Wee must all dye. We know not how soon : why therefore should men set their hearts upon such uncertainties, and deceivable things ? for all things in this world are more light then a feather, more brittle then glasse, more fleeting than a shadow, more vanishing than smoke, more unconstant than the wind : Doubtlesse, saith the Prophet David, man walketh in a shadow, and disquieteth himselfe in vaine; hee heapeth up riches, and cannot tell who shall gather them. I wonder there-

1 Tim. 6.

Psal. 39.6

therefore, that these moles and muck-
worms of this earth should so minde
these shadowish things, and so dote on
them as they doe. If they were not al-
together hardened and blinded by the
D.ill, they would not be so neerly
knit to the clod, and the penny as they
are; thinking and alwayes imagining,
that there is no happinesse but in these
things which are but dung and dross:
and at last they will giue us the slip,
when wee think our selues most sure
of them.

The wise King who had the great-
est experience of these things. that e-
uer man had for he enjoyed whatsoeuer
this world could afford, upward and
downward, backward and forward)
yet could he find nothing in them but
vanity and vexation of spirit. Howe-
ver, hee flatly aboucheth, That all
these things, riches, wealth, honour,
pleasures and treasures, will most
notably deceive us in the end, giue us
the slip and be gone. For he compareth
riches and all the glory of the world
to an Eagle of Hawke, which a man
holdeth upon his fist, stroke her,
maketh much of her, taketh great de-
light and pleasure in her, and saith hee
will not take ten pounds for her, yet
all on the sudden she taketh her flight,
and flyeth up into the aire and hee ne-
uer seeth her more, nor shes him. The

words

words of the holy Ghost are these, Wilt thou cause thine eyes to flie after hein (meaning riches)? Thou maiest; but they will not be found For they wil make themselves wings like to the Eagle, which flieth up to Heaven. From thence wee may learne, that though wee set our hearts neber so much on anything here below, yet at the last it shall be taken from us, or we from it.

Therefore all worldly men doe but weabe the spiders web, and is yfitly bee compared to the silly spider, who topleth her selfe, and laboureth all the week long to finish up her web that shee may lodge her selfe in it, as in her owne house and free-hold. But alas at the weeks end a maid in a moment, with one brush of the browne, dispossesseth her of her inheritance, which shee had purchased with great labour and much adoe. Even so when the men of this world have with much care and trabel purchased great lands and revenues, and gathered all that they can; yet on the sudden death (with one stroke of his direfull dart) wil make them give up the Ghost, and then where are they? It is prettily therefore said of a man in the light of nature No man hath ever lived to happily in this life, but in his lifetime many things have betallen him, for the which hee hath wished rather to die then

Sene a.

than to live. And assuredly I thinke there was never any man lived any one day upon the face of the earth, but some griefe or other either did, or justly might invade his mind ere night: either in the temptations of the world, the flesh, or the Devill; or in regard of soul, body, goods, or name: in regard of wife, children, friends, or neighbours: in regard of dangers to Prince, State, Church, or Commonwealth: in regard of casualties, and losse by water, by fire, by sea or by land. What a life therefore is this that hath not one good day in it? Who would desire to dwell long in it? For it lyeth open every day to manifold miseries, dangers, losses, casualties, reproaches, shame, infamy, poverty, sickness, diseases, cholicks, agues, tooth-ache, head-ache, back-ache, bone-ache, and a thousand calamities.

Phil. You have very well described unto us the vanity of this life, and that no day is free from one sorrow or other, one griefe or other: the which thing our Lord Iesus ratifieth in the reason which hee bringeth why men should not distrustfully care for to-morrow. For, saith hee, sufficient to the day is the evill thereof: Or, as some read it, The day hath enough with his owne griefe. Wherein hee doth plainly shew that every day hath his sor-

row, his evill, his griefe, and his thwart.
But I pray you proceed further in this
point.

Theol. This I say further: That
when men have swinked & sweat cat=
ked and cared, milled and tormoled,
drudged and drossed, by night & by day,
by sea and by land with much care and
sorrow, much labour and griefe, to
rake together the things of this life;
yet at last all will away again, and
wee must end where we began. For
as Iob said, Naked wee came into the
world, and naked wee must goe out. For
even as a wind-mill beateh it selfe,
maketh a great noyse, whistleth and
whisketh about from day to day all
the yeare long, yet at the yeares end
standeth still where it begunne, being
not mshed one foote backward or for=
ward: so when men have blustered
and blown all that they can, and have
even runne themselves out of breath,
to scrape up the commodities of the
earth, yet at last they must (spite of
their beards) end where they began;
end with nothing as they began with
nothing: end with a winding sheet, as
they began with swadling clouts. For
what is become of the greatest Mo=
narches, Kings, Princes, Poren=
tates, and Magnificoes, that ever the
wozld had? where is Cyrus, Darius,
Xerxes, Alexander, Cæsar, Pompey,
Scipio,

Iob 1.

Scipio and Hannibal? Where are the
brilliant Henries, and noble Edward of
England? Are they not all gone
downe to the house of oblivion? Are
they not all returned to their dust, and
their thoughts perish? Though they
were as gods, yet have they dyed as
men and are fallen like others.

Who now careth for them? Who
talketh of them? Who feareth them?
Who regardeth them? Doe not beggars
tread upon them? Yet while they li-
ved they were the Lords of the world;
they were as terrible as Lyons, fear-
full to all men, full of pomp and glory,
dignity and majesty. They pleased
up all things, they were all before them,
and who but they? What now they
have given up the ghost, and are (as Job
saith) gone down to the house appointed
for all the living. Their pomp is de-
scended with them, and all their glory
is buried in the ashes. They are now
covered under a clod, cast out into a
hail, made companions to toads, and
the wormes doe eat them: and what is
become of their houses, is most of all to
be feared.

Thus wee see, how all flesh doth but
make a vaine shew for a while upon
this Theatre of misery, fetcheth a
compass about and is presently gone.
For as the poet saith, *Serius ante
tunc sedem properamus ad unam*, first

Or last we must all to the grave.

As. You have made a very good speech, it doth me good to hear it. I wonder, at these things considered, that men should be so wholly given to this world as they are. I think the Devill hath bewitched them; for they shall carry nothing with them when they dy, but their good deeds and their ill.

Theol. The dundges and snudges of this world may very fitly be compared to a Kinges sumpter-horse which goeth laden all the day long with as much gold and treasure as he can bear, but at night his treasure is taken from him. hee is turned into a sooty dirty stable, and hath nothing left him but his galled back. Even so the rich Cormorants and Caterpillers of the earth, which here have treasured and hoorded up great heaps of Gold and Silver (with the which they traveill loaden this world) shall in the end be stript out of all, let downe into their grave, and have nothing left them but their galled consciences, with the which they shall be tumbled down into the dungeon of eternall darknesse.

Phil. Wherein doth the sting and strength of this world especially consist?

Theol. Even as the great strength of Samson lay in his haire, so the great strength of the world lyeth in her two breasts;

breaſts, the one of pleaſure, the other of profit. For ſhee, like a notable ſtrumpet, by laying out of theſe her breaſts, doth bewitch the ſons of men, and allureth thouſands to her luſt. For if ſhee cannot win them with the one breaſt, yet ſhee gaineth them with the other: if not with pleaſure, then with profit; if not with profit, then with pleaſure: ſhee is an odde man of a thouſand, that ſucketh not of the one breaſt or the other. But ſure it is, which ſoever he ſucketh ſhee ſhall bee poiſoned. For ſhee giveth none other milke but ranke poiſon. The world therefore is like to an alluring Iael, which ſitteth at her doore to entice us to come in, and eat of the milke of her pleaſures: but when ſhee hath once got us in, ſhee is ready (even while we are eating) with her hammer and her nalle, to pierce thro' our bryaines.

Jud. 4. 21.

Phil. I ſee plainly, this world is a very ſtrumpet, a ſtrong baite, and a ſnaring net, wherein thouſands are taken. It is very bird lime, which doth ſo belime our affections, that they cannot aſcend upward. It is like the weights of a clock, hanged upon our ſoule, which draw them downe to the earth; it nail-eth us faſt downe to the ground; it mortar-eth us into clay: it maketh us abominable unto God. For I remember

God

God made a law, That whosoever goeth with his breast upon the ground, should be abominable unto us. How much more these carnall worldlings, which are fast sodred to the earth?

Levit. 11.

Theol. The Apostle Saint Iames, seeing into the deep wickednesse of this world, and knowing right well how odious it maketh us in the sight of God, cryeth out against it, terming it adultery, and all worldling adulterers, because they forsake Christ their true husband, and whorishly give their hearts to this world. O ye adulterers, and adulteresses, saith he, know yee not that the amity of this world is the enmity of God? whosoever therefore will be made a friend to this world, makes himselfe the enemy of God. And who dare stand forth and say, I will be the enemy of God? Who therefore dares be a worldling? for every worldling is the enemy of God: what then will become of you, O ye wicked worldlings?

Iames 4.

Phil. It appeareth then plainly by the Scriptures, that the excessive love of this world, and unsatiabie desire of having, is a most dangerous thing: and men doe they know not what in seeking so greedily after it.

Theol. The Heathen man will rise up in judgement against us; for hee saith, Unsatiablenesse is the foulest e-

Sophocles

vill among mortall men. But many of our sea-gulfs and whirl-pools make no conscience of it. They think it is no sinne, they devour and swallow up all, and yet are never satisfied. They will have all, and more then all, and the Devil and all. The whole world cannot satisfie their minde, but God must create new worlds to content them. These men are sick of the golden droppe; the more they have, the more they desire. The love of money increaseth as money it selfe increaseth. But the Scripture saith, Hee that loveth silver shall not be satisfied with silver. Oh therefore that we would strive earnestly to get out of this gulfe of hell, and tread the Moon (that is, all worldly things) under our feet, as it is spoken of the Church: and that wee would set our affections on the things that are above, and not on the things that are beneath: that we would rise an high pitch, and soare aloft as the Eagles, looking down at this world, and all things in it, as at our feet, contemning it, and treading the very glory of it under our feet, that it may never have more power over us!

Phil. O happy, and twice happy are they that can doe so! and I beseech the Almighty God to give us this holy Spirit, whereby we may be carried above this

Eccl. 5. 9.

Apo. 12. 2

this world, into the Mounts of Spices. For, how happy a thing is it to have our conversation in heaven ! that is, to have an inward conversation with God, by much prayer, reading, meditation, and heavenly affection. This indeed is to climb up above the world, and to converse in the chambers of peace. O therefore that we would seriously and thoroughly conceive and consider of this world as it is, that we would well weigh the vanity of it, and the excellency of that which is to come; that so we might loath the one, and love the other; despise the one, and embrace the other; love God more then ever we did, and this world lesse ! For what is this world but vanity of vanities ?

Antil. You do exceedingly abase that which some make their god. You speak contemptuously of that which most men have in greatest price and admiration. You disgrace that which multitudes would grace. You make light of that which numbers make greatest account of. Let us therefore heare your reasons. Shew us more fully what it is; describe it unto us.

Theol. The world is a sea of glass, a pageant of fond delights, a theatre of vanity, a labyrinth of error, a gulfe of griefe, a sty of filthinesse, a vale of misery, a spectacle of woe a river of tears.

reares, a stage of deceit, a cage full of
 Wolves, a den of Scorpions, a wil-
 derneſſe of Molbes, a cabbin of Bears,
 a Whirle-winde of paſſions, a fained
 Comedy, a delectable phrenſie, where
 is falſe delight, aſſured grieve, certain
 ſorrow, uncertaine pleaſure, laſting
 woe, ſicke ſwealt, long heavineſſe,
 ſhort joy.

Pbil. Now you have indeed deſcri-
 bed it to the full, and layed it out (as it
 were) in orient colours. And a man
 would think he were bewitched, or ſtark
 mad, which hereafter ſhould ſet his
 mind on it. But yet I am deſirous to
 heare a little more of that which I asked
 you before: wherein the ſtrength and
 poyſon of the world doth eſpecially
 conſiſt.

Rev. 12.

Theol. In this lyeth a great
 ſtrength of the world, that it draweth
 down the ſtars of heaven, and maketh
 them fall to the earth, as it is ſaid of
 the Dragons talle, which is ambi-
 tion, covetouſneſſe, and the love of this
 world. For we may wonder and
 lament, to ſee how the love of theſe
 things hath wounded and over-bozne
 many excellent ſervants of God, both
 Preachers and Profeſſours of the
 Goſpell: which thing doth plainly
 argue the ſtrength of it. For it is the
 ſtrongest, and the very laſt engine that
 Sathan uſeth to impagne us withall,
 when

When none ether will preballe. For
 When no temptation could fasten up-
 on Christ, he bringeth forth this last
 weapon which never faileth. All these
 things will I give thee; he bring him the
 glory of the whole world. So then,
 hee (having experience in this, that it
 never faileth) thought to have over-
 come Christ himselve with it. Here
 therefore lyeth the very King and
 strength of the world and the Devill.
 For whom hath he not taken with,
 All these things will I give thee? whom
 hath hee not wounded? whom hath
 hee not deceived? whom hath hee not
 overcome? With this he enticed
 Balaam: with this he beguiled Achan:
 with this he overthrew Iudas: with
 this he bewitched Demas: with this
 in these our dayes hee deceiveth many
 of excellent gifts. For assuredly hee
 is a Phoenix amongst men, which is
 not overcome with this. He is a won-
 derment of the world that is not mo-
 ved with mony.

Matth. 4.

Phil. I am now fully satisfied for this
 matter. But one thing cometh often into
 my mind; to wit, that these miserable
 worldlings can have no sound comfort in
 their pleasures and profits, because they
 have no comfort in God, nor peace in
 their own consciences.

Theol. You say very true. It is
 impossible that men loving this
 world,

world, thou' have any sound com-
 fort in God For no man can serbe
 two mastes, both God and riches
 Their casewherefore is very dange-
 rous and full, though they never
 see it nor fele it: as I will shew you
 by a plain example. Put case one of
 these grearich worldlings should bee
 clothed Velvet, and cloth of Gold
 in most stely manner, and also should
 bee set atis Table, furnished with all
 the dainties of the world, should bee
 attendand waited upon by many,
 in most ordly and pompous manner,
 should t in his goodly dining cham-
 ber al glittering like Gold, should
 have is first, second, and thirde service
 serbedn with minstrels and instru-
 ments of musick in most royall sort,
 hee sitting in his chaire like a King in
 his throne: yet for all this, if a dag-
 ger should bee held to his heart all this
 while, ready to stab him: what plea-
 sure, what joy, what comfort could
 he have in all the rest? Even so what-
 soever pomp and pleasures wicked
 worldlings have here below, yet their
 guilty and hellish conscience is as it
 were a dagger held alwaies hard to
 their heart, so as they can have no
 sound comfort in any thing. Or let
 mee giue it you thus: Put case a
 man hath committed high treason,
 and were therefore apprehended, ar-

raigned, and condemned to be hanged, be hanged and quartered; what then can comfort a man in this case? can mirth, can musick, can gold, can silver, can lands, can livings? No, no, none of all these can helpe him, or give him any comfort: For the continuall thoughts of death do so gripe him at the heart, that none of all these can doe him any good, or any whit mitigate his griefe. What then is the thing that can comfort him in this case? Only a pardon sealed with the Kings broad Seal and subscribed with his owne hand. For as soon as he hath got this, his heart by heart reviveth, and leapeth for joy. This then assuredly is the very case of all profane Atheists and Worldlings, who are not assured of the King of heaven his pardon for their sinne: and then, what joy can they have either in their meat, drink, goods, cattell, wives, children, lands, revenues, or any thing whatsoever? For the dreadfull thoughts of hell doe ever soones crosse them inwardly, and quite damp and dash all their mirth. Their owne consciences will not be stilled; but in most terrible manner rise up and give obidence against them, telling them flatly they shall be damned, how mery and jocund soever they seeme to bee in this world, setting a good face on the matter. For sure it

is, that inwardly they have many a cold pull, and many heart-gripes. And all their mirth and jollity is but a giggling from the teeth outward: they can have no sound comfort within. And therefore the wise King saith, Even in laughter the heart is sorrow full; and the end of that mirth is heaviness. Likewise saith the holy man Job, Terrours of conscience come upon the wicked man like waters: in the night a whirl-wind carrieth him away secretly. Eliphaz the Temanite abounded the same point saying, The wicked man is continually as one that travel- leth with child, a sound of fear is in his eares, &c. Thus then we see, that how- soever many carnall Atheists, and un- godly persons seem outwardly to float aloft in all mirth and jollity, bearing it out (as we say) at the breast: yet inwardly are they pinched with ter- rours, and most horrible convulsions of conscience.

Antil. You have spoken many things very sharply against covetousness; but in my mind, so long as a man covers no- thing but his owne, he cannot be said to be covetous.

Theol. Yes that he may. For not onely is hee covetous which greedily desireth other mens goods; but even hee also which over- niggardly and pinshingly holdeth fast his owne, and

is such a miser, that he will part with nothing, Wee see the world is full of such pinch-pennies, that will let nothing goe, except it be wrung from them perforce, as a key out of Hercules hand.

The gripple muck-rakers had as leebe part with their blood as their goods. They will pinch their owne backs and bellies, to get their god into their chests. And when they have once got him there, will they easily part with him, trow pre? No, no: a man will part with his god for no mans pleasure. Hee will eat pease-bread, and drinke small drinke, rather then he will diminish his god. Therefore the Scripture saith, Eat not the meat of him that hath an evill eye: and desire not his dainty dishes. For as he grudgeth his owne soule, so will he say unto thee; eat and drink, when his heart is not with thee. Thou shalt vomit thy morsels which thou hast eaten, and lose thy pleasant speeches. The old saying is, The covetous man wanteth as well that which he hath, as that which he hath not; because he hath no use of that which he hath. So then you see, there is a great strength of covetousnesse in the niggardly keeping of our owne.

Pro. 32. 6

Antil. Yet for all this, men must follow their worldly business, and lay up to

live. For it is an hard world, and goods are not easie to come by. Therefore men must ply their businesse, or else they may go beg and starve.

Theol. **I** deny not but that you may follow the works of your calling diligently, so it be in the fear of God, and with a good conscience, as I told you before: but this greedynesse and gripplenesse God doth condemns, and also this excessive love of money.

Antil. Beleeve mee, I know no body that hates it; I cannot see but that all men love gold and silver.

Theol. **I**t is one thing to use these things; and another thing to love them, and set our hearts upon them.

1 Iohn 2.

For the Scripture saith, It riches increase, set not your hearts upon them.

Saine Iohn also saith, Love not this world, nor the things that are in this world. Hee saith not, Use not this world; but, Love not this world: For use it wee may; love it wee may not.

1 Cor. 7.

Therefore the Apostle saith, that, They which use this world, should be as though they used it not. Where hee alloweth a sober and moderate use of the things of this life in the feare of God. Wee must use this world for necessities sake, as wee use meat and drink, taking no more of this world then needs must: for feare of surfeiting.

Mat. 23. 5.

The holy Ghost saith, Let your conversion

sation be without coverousnesse, and be content with things present. Happy is that man therefore that is well content with his present estate whatsoever, and carterh himselfe moderately and comfortably therein. For the Spirit saith, There is no profit to a man under the Sun, but that he eat drink, and delight his soule with the profit of his labours, I saw also this, that this is the hand of God. In which words the prudent King saith thus much in effect: That this is all the good wee can attain unto in this world, even to take a sober and comfortable use of the things of this life, which God bestoweth upon us. And further hee aboucheth; That thus to use them aright, and with a sound comfort is a very rare gift of God. For, as one saith, He is a wise man that is not grieved for the things which he hath not; but doth rejoyce in the things that he hath, using them to Gods glory and his owne comfort. So then I conclude this point, and return to you an answer, thus: That wee may, in sober and godly manner, use gold, silver and the things of this life but at no hand to over-lobe them, or give our hearts unto them.

Antil. Well; Yet for all this I cannot see, but that these Preachers and Professors, these learned men and precise

fellowes,

Ecc1.2.24

Ecc1.8.19

Gregory Nazianz.

fellows, are even as eagle of the world, and as covetous as any other.

Theol. Now you shew your benedictious spirit against better men then your selfe. And I have a foure-fold answer for you. First, I answer, that although godly men may be somewhat overtaken this way, and overcome spirit a little, yet they break not out so grossely as others. Secondly, if God leave them sometimes to be overcome of the world, yet hee, in his great wisdome and mercie, turneth it to their good. For thereby he first humbleth them, and afterwards raiseth them up againe. And so all things work together for good to them that love God. Thirdly, I answer, we must live by rules, and not by examples. For when the best of Gods people have had their wants and weakneses. Therefore we may not frame rules to live by out of the infirmities of the most excellent servants of God. Wicked therefore and impious is their allegation, who alledge Davids adultery, Lots drunkenness, Peters fall, Abrahams slips, Solomons weaknesse &c. for a shelter and defence of themselves in the like Ans. Lastly, I answer, that you greatly wound your selfe in your own speech; so far off are you from mending your market any whit thereby. For if
Preachers,

Rom. 8.

Preachers and other godly men (after many prayers, teares, and much meanes used, cannot escape scot-free, but sometimes are scounded, and almost oerthzowde by the world and the Devill; What then shall become of you, which use no meanes at all, nor any gain=stribing, but willingly give place to the Devill? If the Devill did oer=master David, Bat, Sampson, Solomon, and other such excellent Worthies; alas what shall become of meer worldlings and Atheists? If the most balliant men, and chiefe Captaines in a battell goe down, what shall become of the faint-hearted soldiers? And as S. Peter saith, If the righteous scarce be saved, where shall the wicked and ungodly appeare? So then I take you at the rebound, and returne your owne weapon upon your selfe; That sith godly men cannot escape through this world without blowes, what shall become of them that know not what godlinesse meaneth?

1 Pet. 4. 18.

Antil. Yet I say once again, that men must live, men must lay up for this world: we cannot live by the Scripture. And as for that which you call covetousnesse, it is but good husbandry.

Theol. I thought we should have it at last. Now you have paid it home: you are come to the old byas, and as

a hare to her old fount, and her old covert. For this is the very covert and thicket of the world, wherein they would hide covetousnesse: but I will doe what I can to hunt you out of it by the Scriptures.

Pro 11, 24

First, Solomon saith, Hee that sparreth more then is right, shall surely come to poverty. So then you see, that covetousnesse bringeth poverty. Thus therefore I reason: That which bringeth poverty is no good husbandry: but covetousnesse and too much sparing bringeth poverty; therefore it is no good husbandry. The same Solomon saith, Hee that is given to gain, troubleth his owne house. That is, the covetous man is an occasion of many evils in his estate and family. From Scripture I doe thus reason: That which troubleth a mans house is no good husbandry; but covetousnesse troubleth a mans house; therefore it is no good husbandry. Last of all, the old Proverb saith, Covetousnesse bringeth nothing home: And therefore it is no good husbandry. For oftentimes we see, that men for covetousnesse of more, lose that which otherwise they might have had. One of the wise heathen saith, Evill gain is as bad as losse. But the covetous man doth seek after wicked gain, and therefore seeketh losse; and consequently

Hesiodus.

quently is no good husband. Another saith, Unjust gain bringeth forth losse and misery. And therefore it is far enough off from vertue and all good husbandry. Thus then, I hope you are so hunted both by God and men, that this covert cannot hide you. And therefore you must out of it and seek some other shelter: for this will not serue your turn.

Phocides.

Phil. Now I must needs say, you have fully stopp'd his mouth, and thoroughly ferretted him out of his deep burrow. And it is most certain that you say, that the wise Heathen hath condemned covetousnesse and all unjust gains; which we both practice and defend: and therefore shall they rise up in judgement against us. But now let us leave this caviller, and proceed in our matters. There is one thing yet remaining, wherein I desire to be satisfied.

Theol. What is that?

Phil. I would gladly know which be the speciall remedies against covetousnesse.

Theol. There be two speciall remedies against covetousnesse: to wit, contentation, and the meditation of Gods providences.

Phil. Let us hear somewhat of contentation out of the Scriptures.

Theol. The Apostle saith, Having food and raiment, we must be therewith content.

1 Tim. 7.9

1 Tim. 7. 9 content. For wee brought nothing into
 this world : and it is certaine wee shall
 carry nothing out. **The Spirit also**
 Heb. 12. 5. **saith**, Let your conversation be with-
 out covetousnesse, and bee content with
 your present state. **Again the Apostle**
 Phil. 4. **saith**, Hee had learned in what e-
 state soever hee was, therewith to be
 content. **Note that he saith**, hee had
 learned ; for he had it not of himselfe.
 For contentation is the singular gift
 Pro. 13. 25 of God : as it is written, The righ-
 teous cateth to the contentation of his
 soule, but the belly of the wicked shall
 want. **An ancient father saith**, Wee
 ought to accustome our selves to live
 of a little, and to be content ; that wee
 may doe no wicked or filthy thing for
 Cybil.in
 loan, 12. lucre sake. **Another saith**, Hee is not
 poor that hath nothing, but hee that
 desires much. Neither is he rich that
 hath much, but he that wanteth no-
 thing : for contentation never wanteth.
 Chrysost.
 hom. 51. There is no griefe in lacking, but where
 there is immoderate desire of having
 If wee will live after nature we shall ne-
 ver be poore ; if after our own appe-
 Euripides tite, we shall never be rich. **Well there-
 fore said the Poet**, Wax not rich un-
 justly, but justly: Be content with thine
 own things ; abstaine from other mens.
Thus then wee see, that both God
 himselfe (the fountaine of all wis-
 dome) and men also, both in the state
 of

of nature and grace, doe all jointly advise us to strive for contentation ; and then we shall have a soveraign remedy against Covetousnesse.

Phil. Let us hear somewhat of the second remedy against Covetousnesse.

Theol. An earnest thinking upon the providence of God is a present remedy against the most foolish and pining carefulnesse of men for this life. For if we would seriously weigh, and deeply consider the provident care that God hath had for his children in all ages, touching food and raiment, and how strangely he hath provided for them ; it might suffice to correct this evil in us, and minister unto us a notable preservative against Covetousnesse.

We read how wonderfully the Lord did provide for his Prophet Elijah in the time of the great dearth and brought that was in Israel. Did not the Lord command the Ravens to feed him by the River Cherith ? Did not the Ravens bring him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the River ?

1 Kin. 17.

What should I speak how miraculously God provided for Hagar and her infant, when they were both cast out of Abrahams house, and brought to great extremity ; even both of them ready

Ge. 12. 25

ready to giue up the Ghost for want of food.

Exo. 15. 5. Did not God help at a pinch, as his manner hath alwaies been? Did he not send his Angel unto them, and both comfort them, and provide for them? What should I speake how

Exo. 17. 6. Church in the Wilderness? Did hee not feede them with Manna from Hea-

Psal. 78. ben, and gave them Water to drinke out of a rocke? Hath not our Hea-

Psal. 34. 1. venly Father made many royall and large promises, that he will provide necessaries for his children? Shall wee not think that hee will be as good as his word? Doth he not say, The

Pf. 84. 11. Lyons lack and suffer hunger, but they that seek him shall want nothing that is good? Doth he not say, Feare him all yee his Saints, for nothing is wanting to them that feare him? Doth he not say, No good thing shall be withheld from them that walk uprightly?

Mat. 6. 33. Doth hee not say, Our heavenly Father knoweth that wee have need of these things, and that all these things shall be cast upon us, if we earnestly seek his Kingdome? Did hee not bid us, Cast

1 Pet. 5. 7. all our care upon him, for hee careth for us? Doth he not bid us, Take no thought what wee shall eat, or what wee shall drinke, or wherewith we shall be cloathed? Meaning thereby, no

Luke 12.

abstracting

distracting or distrustfull thoughts.
 Doth he not say, Hee will not leave
 us, nor forsake us? Doth hee not say,
 The Lord is at hand, in nothing be care-
 full? Are not these large promises
 sufficient to stay up our faith in Gods
 providence? Shall wee thinke God
 jesteth with us? Shall wee think he
 meaneth no such matter? Shall wee im-
 agine hee will not keep touch? Oh,
 it were blasphemie once to thinke it.
 For God is true, and all men lyars,
 Hee is faithfull that hath promised.
 His word is more then the faith of a
 Prince; more then ten thousand ob-
 ligations. Why then doe wee not rest
 upon it? Why goe wee any further?
 Why doe wee not take his word? Why
 doe wee not depend wholly upon him?
 Why are wee still covetous? Why are
 wee still distrustfull? Why doe we dis-
 semble and deceive? Oh wee of little
 faith! Our Lord Iesus knowing
 right well the distrustfullnesse of our
 nature, and the deep root it hath in us,
 is not only content to make these great
 and royall promises unto us, which
 were enough, but also strengthen-
 eth and backeth us with many strong
 reasons to support our weaknesse in
 this behalfe. He therefore bringeth us
 first to a due consideration of things.
 Consider (saith hee) the Ravens: con-
 sider the fowles of the heavens: for they
 neither

Heb. 13. 5.

Phil. 4. 5.

Luke 12.

neither sow nor reap, nor carry into barnes, and yet God feedeth them; they want nothing. Consider the Lillies, how they grow; they neither labour, nor spinne; yet Solomon in all his royalty was not clothed like one of these. **O**h therefore that wee would consider these Considerers! **O**h that wee would consider, that our life is more worth then meat and our bodies then raiment! **O**h that wee would consider, that with all our carking and caring wee can doe no good at all, no not so much as add one cubite to our stature! Truly, truly, if we would deeply ponder these reasons of our Saviour, and apply them to our selves, they might serue for a bulwark and sure defence against covetousnesse. If men would consider how that great King of Heaven (who hath his way in the whirle-winde, and the clouds are the dust of his feet) careth for the little wren and silly Sparrow, how he tendreth them, how he provideth for them every day both break-fast, dinner, and supper: it might serue to correct our distrustfulness. For who ever saw these, or any other foule starve for hunger? so good a Father. and so good a Nurse have they. And are not we much better then they? Hath not God more care of us, then of them? Yes verily,

Nah. 1.3.

a thousand times. For he loveth them but for our sakes: how much more then doth he love our selves? Therefore I say againe, and againe, If wee would consider these things, and lay them to heart, they would nip covetousnesse on the head, and drive it quite out of our hearts. Let us consider therefore, that God provided for man before man was: then how much more will he provide for man now that he is? Is hee our Father, and will hee not provide for us? Is he our King and will he not regard us? Is he our Shepherd and will he not look to us? Hath he provided Heaven for us, and will he not give us earth? Hath hee given us his Sonne Christ, and shall hee not with him give us all things? Doth hee provide for his enemies, and will hee not provide for his friends? Doth hee provide for whoremongers, and will he neglect his chosen? Doth hee send his raine, and cause the Sunne shine upon the unjust, and shall hee not upon the just? Doth he provide for them which are not of the family, and will he not provide for his owne family? Will a man feed his hogges, and not care for his servants? Or will he care for his servants, and not regard his owne children? Oh, then let us consider these reasons: let us remember, that
our

Pro. 10. 38

our heavenly Father hath as great care for the preservation of his creatures, as once hee had for their creation. Let us therefore remember, that he which giveth the day, will provide for us the things of the day. Let us remember, that God alwaies giveth for sustentation, though not for satiety. Let us remember, that God will not famish the soules of the righteous. Let us remember how God never faileth his. For who ever trusted in the Lord, and was confounded?

Phil. What then is the cause that many do want these outward things?

Theol. The cause is in themselves, because they want faith. For if wee had faith, we could want nothing; For faith feareth no famine, as saith an ancient Father. Another saith, Forasmuch as all things are Gods, hee that hath God can want nothing, if himselfe bee not wanting unto God. Therefore to have God, is to have all things; for if we have him our friend, wee have enough, we need goe no further. For hee will make men our friends: yea, hee will make Angels and all Creatures to be serviceable unto us, he will give them speciall charge to looke to us, to guard us, and to doe continuall homage unto us. Therefore let us make God our friend, and then have wee done all at once,

Hieron.
ad Helio-
dorum,
Cypr. in
oratione
Domini-
ca.

once, that may concerne our good both for this life and a better. But if hee stand not our friend, if we have not him on our side, if he back us not, then all other things whatsoever can doe us no good; all is not worth a button: For, *Quid prodest si omnia habes, cum tamen qui omnia dedit non habeas?* What is a man the better, though he have all things, and bee without him which is the author of all things.

August.

Phil. Herein you speak very truly, no doubt. For we see many have great plenty of outward things: but because they have not God, they can have no true comfort in them, or blessing with them.

Theol. True indeed: For, Man liveth not by bread only, (saith our Lord Jesus) but by every word that proceedeth out of the mouth of God. And again hee saith, Though a man have abundance, yet his life consisteth not in the things that hee hath. For without Gods blessing there can bee no sound comfort in any thing. Wee see by daily experience, how the Lord curseth the wicked, though they have abundance. For some having abundance, yet are visited with continuall sicknesses. Some having abundance, pine away with consumptions. Others having abundance, dye of swelling. Others are snatched away by

Math. 4.

Luke 12.

by untimely death, in the midst of all their jollity. Others are visited with great losse both by sea and by land. Others are vexed with curst wives, and disobedient children. Some againe commit murders and treasons, and so lose all at once. Others are wasted and consumed by the secret curse of God, no man knoweth how. Some having great riches, are given over to the murderer, some to the thiefe, some to the popsoner. Therefore the wise King saith, There is an evill sicknesse under thee; riches reserved to the owners thereof for their evill, Eccl. 5. 12.

Iob. 20. 23

Zophar also the Naamathite saith, When the wicked shall have sufficient and enough, he shal be brought into straits. The hand of every troublesome man shall be upon him. When he shal fill his belly, God will send upon him his fierce wrath; which hee shall rain upon him in stead of his meate.

Pro. 10. 12

Psa. 37. 16

Pr. 25. 26

Thus then it is cleere, that mans life and good estate dependeth not upon the abundance of outward things, but onely upon the blessing and providence of God. For, his blessing onely maketh rich, and it doth bring no sorrow with it. For, better is a little to the just, then great abundance to many of the wicked. Better is a little with the fear of the Lord, then great treasure,

sure and trouble therewith. Better is a little with righteousness, then great revenue without equity. Pro, 16. 8.

Thus then I conclude this point: Man liveth not by bread, but by a blessing on bread: not by outward meanes, but by a blessing upon meanes. For how can bread being a dead thing, and having no life in it selfe, give life to others?

Phil. I doe not well understand the meaning of these words, By every word that proceedeth out of the mouth of God.

Theol. Thereby is meant the decree, ordinance, and providence of God, which upholdeth all things, even the whole order of nature.

For the Scripture saith, Hee spake and it was done; he commanded and they were created. In which words wee plainly see, that God doth but speake, and it is done; hee doth command, and all creatures are preserved. For God doth all things with a word. Hee created all with his word: hee preserveth all with his word: hee speaketh, and it is done. His words are words of power and authority. Whatsoever he saith, whatsoever he calleth for, it must be done presently, without any delay: there is no withstanding of him. Hee calleth for famine, and behold famine. Hee cal-

leth

Pro, 33. 9.

Confession of Faith

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their folly. Others are visited with

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Page 33.9.

leth for plenty, and behold plenty hee calleth for pestilence, and behold pestilence. He calleth for the sword, and behold the sword. All Angels, all men, all beasts, all fishes, all fowls, all creatures whatsoever must obey him, and be at his beck. Hee is the greatest Commander: his word commandeth heaven and earth and the sea. All creatures must be obedient to his will, and subject to his ordinance.

This is the cause why all things, both in heaven, earth, and the sea, doe keep their immutable and unvariable courses, times and seasons: even because he hath charged them so to doe. And they must of necessity alwayes at all times, and for ever obey; for the creatures must obey the Creator. This act of Parliament was made the first week of the world and never since was or can be repealed.

Phil. But to call you back again to the point wee had in hand: Resolve me, I pray you of this; whether many of the deare children of God doe not, in this life, sometimes want outward things, and are brought into great distresse.

Theol. Yes certainly. For Elijah did want and was in distresse. Paul did want, and was in many distresses. The holy Christians mentioned in the Hebrews did want, and were in

1 King. 17.

2 Cor. 1. 8.

2 Cor. 11.

25.

Heb. 11. 36

in marvellous distresses. Many of Gods dear ones have in all ages wanted and at this day also doe want, and are greatly distressed. But this is a most infallible truth, that howsoever Gods children may want, and be low brought, yet they are never utterly forsaken, but are holpen even in greatest extremities: yea, when all things are desperate, and brought even to the last cast.

To this point most notably speaketh the Apostle, saying, We are afflicted on every side, but yet we despaire not: wee are persecuted, but not forsaken; cast downe, but we perish not. The Prophet Jeremy also saith, The Lord will not forsake for ever: but though hee send affliction, yet will he have compassion, according to the multitude of his mercies: For he doth not punish willingly, nor from his heart, nor afflict the children of men. The kingly Prophet saith, Surely the Lord will not fail his people, neither will he forsake his inheritance. The Lord himselfe saith, For a moment in mine anger I hid my face from thee: but with everlasting mercy have I had compassion on thee. So then we may fully assure our selves, and even write of it (as a most undoubted and sealed truth) that Gods children shall never be utterly forsaken in their troubles.

1 Cor. 4. 8.

Lam. 3.

Psa 94. 4.

Isa. 55. 8.

Phil. Sith the care and providence of God is so great for his children, as you have largely declared: what then, I pray you, is the cause why God suffereth his to be brought into so many troubles and necessities?

Theol. Their profit and benefit is the cause, and not their hurt. For he loveth them, when hee smiteth them. Hee favoureth them, when hee seemeth to be most against them. Hee aimeth at their good, when he seemeth to be most angry with them. Hee woundeth them, that hee may heale them. Hee presseth them, that he may ease them. Hee maketh them cry, that afterward they may laugh. He alwaies meaneth well unto them, hee never meaneth hurt. Hee is most constant in his love towards them. If he bring them into necessities, it is but for the triall of their faith, love, patience, and diligence in prayer.

If he cast them into the fire, it is not to consume them; but to purge and refine them. If he bring them into great dangers, it is but to make them call upon him more earnestly for help and deliverance.

He presseth us that we might cry: we cry, that wee may be heard: wee are heard, that we might be delivered: So that here is no hurt done: we are worse scared than hurt.

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Even as a mother, when her childe is way-ward, threateneth to throw it to the Wolfe, or searcheth it with some poker, or bulbagger, to make it cling more unto her, and be quiet: So the Lord oftentimes sheweth us the terrible faces of troubles and dangers, to make us cleave and cling faster unto him, and also teach us to esteeme better of his gifts when wee enjoy them, and to be more thankfull for them; as health, wealth, peace, liberty, safety &c. So then still we see, here is nothing meant on Gods part. but Good: as it is written, All things worke together for good, to them that love God. For, even the afflictions of Gods children are so sanctified unto them by the Spirit, that thereby they are made partakers of the holinesse of God. Thereby they enjoy the quiet fruit of righteousness. Thereby they attaine unto a greater measure of joy in the holy Ghost. Thereby the world is crucified to them, and they to the world. Thereby they are made conformable to the death of Christ. Thereby they are kept from the condemnation of the world. Thereby they learne experience, patience, hope, &c. So that all things considered, Gods children are no losers by their afflictions, but gainers. It is better for them to have them, than to be without them:

Rom. 8.

H: b 12. 10

Heb. 12. 14

1 The. 1. 6

Gal. 6. 14

Phil. 3. 10

2 Cor. 11.

32.

Ro. 5. 3. 4.

they are very good for them. For when Gods children are chastised, it is as it should be. For to them the crosse is mercy and losse is gain. Afflictions are their schooling, and their adversity their best University.

Psal. 119.

It is good for me (saith the holy man of God) that I have been afflicted, that I might learn thy statutes. By his afflictions therefore hee learned much, and became a good schollar in Gods booke, and well seen in his statutes and lawes. He grew to great wisdom and judgement by his chastisement. All things turned about in

Gods mercifull providence, to give everlasting comfort: For I say againe and againe, That all things tend to the good of Gods chosen People And therefore that estate which God will have his children to bein, is alwayes best for them: because he, who can best discern what is best, seeth it to be best for them; whether it be sicknesse or health, poverty or plenty, prison or liberty, prosperity or adversity. For sometimes sicknesse is better for us then health, and poverty then plenty. Are therefore the children of God sick? It is best for them. Are they poore? It is best for them. Are they in any trouble? It is best for them because their good Father will make it to the best. Hee will oftentimes say

us short of our lusts and desires, because hee seeth we will hane our selues with them. Hee in fatherly care will take the knife from us, because hee seeth wee will hurt our selues with it. Hee will keepe us short of health and wealth, because hee knoweth we will bee the worse for them. Hee will not giue us too much ease and prosperity in this world; for he knoweth it will poison us. Hee will not allow us continuall rest like standing ponds; for then hee knoweth wee will gather scum and slime. Hee dealeth fatherly and mercifully with us in all things; even then seeking our greatest good, when wee thinke he doth us most harme.

And to speak all in a word: he bringeth us into troubles and straits to this end especially, that hee may heare of us. For he right well knoweth our nature, hee is well acquainted with our disposition; he knoweth wee will not come at him, but when we stand in need of him; we care not for him, so long as all goeth well with us. But if wee come into distresse or want any thing that we faine would have, then hee is sure to heare of us; as he saith by the Prophet, In their affliction they will seek me early.

Hos. 5. 15.

And another Prophet saith, Lord, in trouble have they visited thee; They

Is. 26. 16.

poured out a prayer when thy chastisement was upon them. So then now, I hope you doe plainly see the cause why the Lord bringeth his children into so many troubles and necessities.

Phil. I doe see it indeed, and am very well satisfied in it. But yet let me aske you one thing further: Are Gods children alwaies sure to be delivered out of their troubles?

Theol. Yes verily: and (out of doubt) so farre forth as God seeth good for them. For it is written, Great are the troubles of the righteous, but the Lord delivereth him out of them all.

Psa. 34. 19.

1 Pet. 1. 9.

Saint Peter saith, The Lord knoweth how to deliver the godly out of temptation. As if he should say, Hee is well beaten to it, and well seen and experienced in it, so as he can doe it easily, and without any trouble at all. It is said of Ioseph being in prison, That when his appointed time was come, and the counsell of the Lord had tried him, the King sent and loosed him, the Ruler of the people delivered him. And againe the Scripture saith, The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles. The Angell of the Lord carrieth round about them that feare him, and delivereth them. And in another place, the Lord himselfe saith, concerning the

Psa. 105.

29, 30.

Psa. 34.

Psa. 91. 17.

righteous man, Because he hath loved me,

me, therefore I will deliver him. I will exalt him, because he hath known my name. He shall call upon me in trouble, and I will heare him. I will be with him in trouble : I will deliver him, and glorifie him. **So also saith Eliphaz the Temanite,** Hee shall deliver thee in six troubles, and in the seventh the evill shall not touch thee. Come, my people, **saith the Lord,** enter thou into my Chambers, and shut the doores after thee : hide thy selfe for a very little while, untill the indignation passe over. **And the Prophet saith,** Upon Mount Sion shall be deliverance, and it shall be holy : and the house of Jacob shall possesse their hereditarie possessions. Almost innumerable places of the Scriptures might be alledged to this purpose ; but these may suffice. Therefore let us know for a certainty, that so sure as troubles and afflictions are to the childzen of God ; so sure also is deliverance out of the same. As we may write of the one and make reckoning of it, as sure as the coat on our back ; so may we also in Gods good time write of the other, and make full account of it, as sure as the Lord is true. Abraham was in trouble, but delivered. Job in trouble, but delivered. David in great trouble, but delivered. The three childzen in the furnace, but delivered. Daniel in the

Iob. 5.

Isa. 26. 20

Obad. 17.

Long son, but delivered Jonas in the hales bel y, but delivered. Paul in innumerable troubles but yet delivered out of all.

Phil. All this being true that you say, it followeth, that Gods children are chastised only for their good, and ever more sure of deliverance in his appointed time. Which thing being so, me thinks there is no cause at all why they should be over heavy, or too much cast downe in their afflictions.

Heb. 13.

Theol. Assuredly there is no cause at all, but rather cause why they should rejoyce, clap their hands, and sing. Care away. For can a father forsake his children? a King his subjects? a Master his servant? or a shepheard his sheep? Doth not Iehovah say, I will not leave thee nor forsake thee? Doth not our heavenly Father know wee have need of these things? Hath not God given us his word, that wee shall not want on ward thing? Hath hee not said, they shall bee cast up on us? why then should wee be dismayed? why should wee hang down our heads? Why doe wee not pluck up good hearts, and be of good cheere? God is our dear Father; hee is our best friend, hee is our daily Benefactor; hee keepeth us at his own cost and charges; he grudgeth us nothing; hee thinkesth nothing too much for us; hee

hee loveth us most dearly hee is most
charitable and tender over us: hee can-
not endure the winds should blow
upon us; he will be us want no-
thing that is good for us. If we will
eat gold, we shall have it. Hee hath gi-
ven us his faithfull promise, that as
long as we live, we shall never want.
Let us therefore rejoyce and be merry.
For heaven is ours, earth is ours,
God is ours, Christ is ours, All
is ours. As the Apostle saith All is
yours, and you are Christs, and Christ
is Gods. The world clap their hands
and crow long before it be day, say-
ing. All is theirs: but the children
of God may say and say truly, All
is ours. For they have a true title and
proper interest through Christ in all
the creatures. Many are their privi-
ledges, great are their prerogatives;
They are free of heaven, and free of
earth. They are the only free Deni-
zens of the world: Christ hath pur-
chased them their freedom: Christ
hath made them free, and therefore
they are free indeed. They are free
from sinne, free from hell, free from
damnation. They are at peace with
God, Men, and Angels. They are
at peace with themselves. They are at
peace with all creatures. They are
young Princes, Angels fellowes, de-
scended of the highest house, of the
blood

1 Cor. 3. 21

Gen. 3. 2.

Jonah 2.

King. 17.

Ios. 10.

Exod. 14.

Dan. 3. &
6.

Iohn 3. 21

blood royall of Heaben, States of Paradise, and heires apparent to the immortall crowne Therefore God hath commanded his Angels to guard them, being such young Princes as they are yea hee hath giben a very strait charge to all his Creatures, to looke to them, to see to them that they want nothing, that they take no hurt: so jealous, so chary, so tender, is he of them: The Angels must comfort Iacob. The whale must rescue Iohn. The Raven must feed Elias. The Sun and moone must stay for Ioshua. The Sea must divide it selfe, that Moses and his people may passe thorow. The fire must not burne the threes Children. The Lyons may not devour Daniel. All the creatures must change their nature rather then Gods children should not be holpen and delivered. Oh therefore how great is the happinesse of Gods chosen? who can expresse it? who can utter it? They know not their own happinesse: it is hid from them. Afflictions doe cloud it: troubles doe overshadow it: crosses doe dim it: and there is an interposition of the earth betwixt their sight and it. But this is most certaine and sure, that the best is behind with the children of God; all the worst is to come. Their happinesse doth not appeare in this world. Their life is

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hid with Christ in God. When Christ shall appeare, then shall they also appeare with him in glory. It doth not yet appeare what they shall be, but when he cometh, they shall be made like unto him.

Col. 3. 3, 4

Their names are already taken, and entred into the book of life: and one day they shall be crowned. One day it shall be said unto them, Come yee blessed, &c. One day they shall enjoy his presence, where is fulnesse of joy, and at whose right hand there is pleasure for evermore. Therefore let all Gods secret ones rejoyce, sing, and be merry. For howsoever in this world they be contemned, troden under the foot, made no-bodies, & walk as shadowes; being counted as the very rags of the earth, and the objects of the world: yet the time will come, when their happinesse and felicity shall be such as never entred into the heart man: it is endlesse, unspeakable, and unconceivable.

Psal. 16.

Phil. I doe now plainly see, that there is no cause why Gods people should be too heaue and dumpish in their afflictions. I see, that though they be not free from all afflictions, yet are they free from all hurtfull afflictions. For no rod, no crosse, no chastisement is hurtfull unto them, but al, in the conclusion, cometh to a blessed issue.

Theol. You have uttered a great
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and a most certain truth. For there is no affliction or triall, which God thus poseth upon his children. but if they endure it quietly, trust in his mercy, and carry his good pleasure obediently, it hath a blessed and a comfortable end. Therefore the people of God may well be merry in the midst of their sorowes. They may with patience and comfort submit themselves to their fathers corrections, taking them patiently, and even kissing his holy rod, and saying in themselves, Sith my Father will have it so, I am content: seeing it is his mind. I am willing withall. As old Eli said, it is the Lord, let him do what he will. And as David, in like submission, said in a certaine case, Behold, here am I: let him doe to mee as it seemeth good in his own eyes. And againe hee saith, I was dumbe, and opened not my mouth; because thou Lord hast done it. Behold here then the patience of Gods Saints, and their humble submission unto his most holy will. They know all shall end well, and that maketh them glad to thinke of it. I conclude then, that the children of God are happy in what state soever they are; happy in trouble, happy out of trouble; happy in poverty, happy in plenty; blessed in sickness, blessed in health; blessed at home likewise, and abroad;

1Sa. 3. 18.

2Sa. 15. 16

Psal. 29.

Deut. 28.

and

and every way blessed. But on the contrary, the wicked are cursed in wh't state soever they are: cursed in sickness, cursed in health; cursed in plenty, cursed in poverty, cursed in prosperity, cursed in adversity, cursed in honour, cursed in dishonour. For all things worke together for their destruction. Nothing both them any good. They are not any thing the better either for Gods mercies or judgements. All sorowes are alike unto them. They are alwaies the same, in prosperity and adversity; they are no changelinge. And as we say, A good year doth not mend them nor an ill year paine them.

Phil. You have long insisted upon this point. Now proceed to the fourth sign of a mans damnation, which is the contempt of the Gospell; and lay open both the greatnesse of the sinne, and the danger of it.

Theol. This sinne is of another nature then the former. It is a sinne against the first Table. It toucheth the person of God himselfe. For to contemne the Gospell, it is to contemne God himselfe, whose Gospell it is. It to contemne the Ministers of the Gospell be to condemne God and Christ (as our Lord Jesus toucheth), how much more then, to contemne the Gospell it selfe. Therefore it is dangerous

Luke 10,
10.

gerous meddling with this Anne. It is to meddle with edged tools, to meddle with Princes matters, to touch the arke, to come neer the holy Mountaine, which all were things full of great peril and danger. Yea, it is to spill the Sacrament. It is Noli me tangere. It is to rail at a King. It is to spet God in the face. It is high treason against the King of glory. Therefore this Anne, of all other, can never be endured, and may at no hand be borne withall. For can a mortall King endure the contempt of his lawes? Can he put up the contempt of his own person? Can he abide any to spet at his Scepter, or to throw a stone at it? No surely hee will not. Therefore the holy Ghost saith, Hee that despiseth Moses Lawes, dieth without mercy, under two or three witnesses. Of how much sorer punishment suppose yee shall hee be worthy, which treadeth under foot the Sonne of God, and counreth the blood of the Testament as an unholy thing (*wherewith hee was sanctified.*) and doth despite the Spirit of Grace? And againe, If they were punished wiche obeyed not the word spoken by Angels; how shall wee escape if we neglect so great salvation? If they escaped not, which refused him that spake on earth, how shall wee escape, if wee turne away from him that speaketh.

Heb. 10. 28

Heb. 2. 5.

Heb. 12.

speakeith from Heaven? Therefore our
Saviour Christ saith, That it shall be
easier for Sodom in the day of judgment,
than for the contemners of the Gospel.

Luk. 10. 12

Moreover hee saith, The Queen of
the South shall rise up in judgement a-
gainst all froward despisers of his word.
For shee came from the uttermost parts
of the earth, to hear the wisdom of So-
lomon; and behold a greater than Solo-
mon is here. For Christ is greater than
Solomon; his doctrine and wisdom
far more excellent. And therefore their
Gone is the greater which contemne
it. They shall never be able to answer
it. For the Spirit saith, Hee that de-
spiseth the word shall be destroyed.

Mat. 12.

Pro. 13. 13.

1 Per. 3. 9.

St Peter also telleth us, that the old
world, and men of the first age, are
now in hell-fire, because they both de-
spised, and were disobedient to the
doctrine of Christ; which (though not
personally, yet in his divine Spirit) he
spake by Noah. So then we see cleer-
ly, God will never take it at our
hands, that his glorious Gospel should
be so universally and openly contemn-
ed as it is.

1 Per. 5. 20.

Phil. You have spoken most truly, and
also shewed it out of the scriptures, that
the contempt of the Gospel is a most
hainous sin; yet for all that, it is most
lamentable to consider, how little men
esteem it, and how light they make of
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Prov. 3.

ir. Many regard it no more then an egge-shell, they think it not worth a gally halfe-penny; they will not goe to the doore to heare it; they take it to bee a breath from us, and a sound to them, and so the matter is ended. They esteeme it but as a noise, or empty sound in the aire; or as a voice a farr off, which a man understandeth not; they never felt the power of it in their hearts. Therefore they preferre their sheep, their farnes, their oxen, their profits, their pleasures, yea, every thing before it; they know it not to bee any such precious jewell, as it is. Although our Lord Iesus himselfe compare it to a hid treasure, and a most precious pearle, yet these filthy swine of the world tread it under feet; for they know not the price of it. Though Solomon the wise, saith, All the merchandise of gold and silver, pearle and precious stones, are not to be compared to it; yet these beasts, these dogs and hogs of the world, contemne it. They esteeme a Cow more then Christs most glorious Gospell. They are like Elops Cocke, which made more account of a barley corne, then all the precious stones in the world; they are like little children, that esteeme their rattle more then a bagge of gold; they are like the Gadarens, which esteemed their hogs more then Christ and his Gospell; they
make

make nothing of it: they thinke it not worth the while. Many of them sit idle in the streets, even upon the Saboaths; while the Gospell is preached in their Churches, many are at Cards and Tables in the Ale-houses. Many on the Sabbath sleep upon their beds all the Sermon while in the afternoon. Many will hear a Sermon in the forenoon, and they take that to be as much as God can require at their hands; and that hee is somewhat beholden to them for it; but as for the afternoon, they will hear none; then they will to bowles or Tables. These men serve God in the forenoon, and the Devill in the afternoon.

Some runne after whores and harlots on the Sabbath, some runne to dancing and bear-bairings, some sit upon their stals, some sit in their shops, some by the fire side, some sit idle in the streets, some goe to the stool-ball, and others look on. O miserable wretches! O cursed caritiffes! O monstrous hell-hounds, which so grossly and openly contemne the Gospell of Christ! what will become of them in the end? Assuredly their damnation sleepeeth not. A thousand deaths wait for them; they lye open on all sides to the wrath of God. And we may wonder at his marvellous patience, that he doth not throw down balls of wilde-fire from Heaven to consume and burne up both them, their shops and houses
and

and even make them spectacles of his vengeance, for so notorious contempt of such sacred, holy, and high things.

Theot. You have spoken very truly, zealously, and religiously; and I doe greatly commend you for it. And I must needs affirme the same things, for they cannot bee denyed. And for mine owne part, I thinke the Gospell was never so openly contemned in any age (of a people living under the profession of it, and under a godly and Christian Prince) as it is in this age. For howsoever some make a shew of religion, yet they have denied the power thereof. They turne the grace of God into wantonnesse, as St Iude saith. They make the Gospell a cloak for their sinnes. They receive it, and embrace it, as it will best stand with their profits and pleasures, their lusts and likings, their credits and policies, and not a jot farther. They will practise it at their pleasure. These men profess they know God; but by their works they deny him, and are abominable, disobedient, and to every good worke reprobate. This age is full of such carnall protestants.

Iude 4.

Tit. I. 16.

Phil. This age indeed aboundeth with many hollow-hearted hypocrites, dissemblers, and time-servers, which howsoever they make a face, and bear a countenance, as though they loved the Gospell,

pel, yet their heart is not with it. Their heart is with Atheisme, their heart is with Popery; they have a Pope in their belly: they be Church Papists. How soever now and then they come to the Church, and heare a Sermon, and shew a good countenance to the Preacher; yet their heart goeth after covetousness. The Lord complaineth of this by the Prophet, saying; This people will sit before thee, and heare thy words: but they will not doe them. For with their mouths they make jests: and their heart goes after covetousness. God complaineth of this also by the Prophet Jeremie, saying; Will you steal, murder, and commit adultery, and swear falsely, and stand before me in this house whereupon my name is called, and say, Wee are delivered, though we have done all these abominations? Is this house become a denne of theeves, whereupon my name is called? Where wee see how the Lord doth chide his people, and sharply reprove them for abusing of his temple, worship and sacrifices, making them a cloak for their sinnes: and making his house a den of theeves, which should be an assembly of Saints. Now all this is a lively description of our time, wherein many use the exercises of the word, prayer and sacraments, not to kill and mortifie sinne, but to nourish and shelter their sins. For they blindly imagine, that
if

Ezek. 33.
32.

Jer. 7.9.

if they come to the Church and pray and hear the Sermon, they are discharged of their sins, though they leave them not. They imagine they have given God his full due; and that therefore they may be the more bold to sin afterward. These kinde of hypocrites are like rogues which use medicines not to cure sores, but to make sores. These are like the Papists, which think if they hear Masse in the morning, they may doe what they list all the day after.

Theol. I see now you have very well profited in the knowledge of God and true Religion. You have spoken soundly, and like a man of knowledge in Gods matters. For the common sort of people thinke indeed, that all Religion consisteth in the outward service of God, though their hearts be far from him. To whom God may justly say, This people draweth neer mee with their lips, but their hearts are far from mee. Of whom also God may justly take up all his just complaints of his people Israel and Iudah, which are so frequent in all the Prophets: to wit, That he did abhorre their sacrifices, loath their oblations, detest their incense, despise their new moones, discaine their rams, lambs, and goats; accounting them all but as mans blood, dogs blood, Swines, blood; and all because their

Mat. 15. 8.

Isa. 66. 3.

their hands were full of blood; because they executed not justice and judgement in the gate; because they were not obedient to his will; because their hearts were not with him; because they used, or rather abused all these things as shelters for their sins.

Pbil. The great contempt of the Ministers of the Gospel in this age doth strongly argue the contempt of the Gospel it selfe. For a man cannot love the Gospel, and hate the faithfull Ministers thereof. But we see by lamentable experience, that the most grave, godly, and learned Ministers, are had in derision of very base and vile persons. And, as Iob saith, They whose fathers I have refused to set with the dogs of my flocks, they were the children of fooles, and the children of villanies, which were more vile then the earth. For now every rascal dares scoff and scorne at the most grave and ancient Fathers and Pastors of the Church, dares flout them as they walk in the streets, and as they ride by the high-waies. And though the holy Ghost giveth them glorious and lofty titles (as the Stewards of Gods owne house, disposers of his secrets, disbursers of his treasure, keepers of the broad seal, keepers of the keys of heaven, Gods Secretaries, Gods Ambassadors, Angels; yea, the very glory of Christ: and all

this

Tit. 1. 7.
1 Cor. 4. 1.
Mat. 16. 19
2 Cor. 5.
20.
Rev. 3. 7,
24.
2 Cor. 2. 8

this to expresse the excellency of their calling) yet these vile varlets and venomous vermine of the earth, dare call them proud Prelats, pild Parsons, pelting Priests, O monstrous and intolerable impiety! Now it is come to passe, that this most sacred function (which is glorious in the sight of God and his Angels, and in it selfe most honourable) is had in greatest contempt of all callings. For now the earth is full of rank Atheists and mock-Gods, which scoffe at the Gospell, and bleat out their tongues at all religion. These kind of fellows never dissemble for the matter, they make no shew at all, they are no hypocrites, they hide not their sins, but declare them openly like Sodom. They care not if they never come to the Church; they are too full of it. They live like brute beasts. They think the Scriptures are but fables. They rail at the ministers and preachers; they make flat opposition against them, and are notorious mockers and past-graces.

Theol. Of such the Apostle Saint Peter foretold, that in the last dayes should come mockers, and such as would live after their owne lusts, &c. Of such a godly Minister saith, *Verbum Dei secum è contemnitur, promissiones inanes esse creduntur, minæ pro fabulis habentur.* That is, The word of God is carelessly contemned; his promises are counted

ted vaine, and his threatnings fables.

Of such the Poet saith,

*Hec vivunt homines tanquam mors
nulla sequatur;*

*Aut velut infernus fabula vana
foret.*

Alas ! men live as they should
never die;

Or as though speech of Hell were
a stark lie.

Now is also the time, wherein the
world swarmeth with Papists and
Atheists, and most men live as if
there were no God. For now Religi-
on is hated, true godlinesse despised,
zeale abhorred, sincerity scoffed at, up-
rightnesse loathed, Preachers con-
temned, Professoers disdained, and al-
most all good men had in derision. For
now we may justly complaine with
the Prophet, Iudgement is turned
backward, and justice standeth as farre
off, Truth is fallen in the streets, and e-
quity cannot enter. Yea, truth faileth,
and he that refraineth from evill, ma-
keth himselfe a prey **The Prophet** Mi-
cah bewailieth the times, saying, The
good man is perished out of the earth,
and there is none righteous among
men. They all lye in waite for blood;
every man hunteth his neighbour with
a net. **The Prophet** Ieremy complain-
eth of the same evill in his time; name-
ly, that the people were come to be

Isa. 39. 14.

Mic. 7. 2

Ier. 8, 12. past shame in sinning; Were they ashamed (saith he) when they had committed abomination? Nay, they were not ashamed, neither could they have any shame.

This is a libely picture, and a very counterpane of our time: for now wee have put on a brow of brasse; wee are become impudent in sinne we cannot blush, we cannot be ashamed. We are almost past shame, and past grace. O Lord, what will this geer grow to in the end!

Phil. Wee may justly fear some great judgement of God to be neer unto us: yea, even to hang over our heads. For the Lord will never leave the contempt of his Gospell and his Ministry unpunished.

Theol. You have spoken a truth; And wee have heard before how the old world was plagued for it. And wee read how grievously the Jewes were afflicted by the Romans for this sinne: as our Lord Iesus did plainly foretell. Wee read also, that after the Lord had preached the Gospell himselve, and spread it abroad by his Apostles, conquering the world thereby (which thing was signified by the white horse his rider, his bow, and his crowne) and yet shortly after, saw that the same began to be contemned in the world, and made light of; then hee did in most fearfull manner plague

Rev. 6. 2.

plague the earth with warres, bloodsheddings, tumults, dearth, famine, and pestilence; which are all signified by the red horse, the black horse, and the pale horse, which did appeare at the opening of the second, third, and fourth seale. So likewise undoubtedly, God will severely punish all injuries, wrongs, and contempts done to his faithfull Embassadors; as appeareth Revel. ii. 5. where it is set downe, That, If any would hurt the two witnesses with their two olives, and two candlesticks, (whereby is signified the faithfull Preachers of the Gospell, with all their spirituall treasures and heavnly light) fire should proceed out of their mouthes, and devoure their adversaries; that is, The fire of Gods wrath should consume all that had oppressed them, either by mocks, flouts, railing, slanders, imprisonment, or any other kinds of indignity. Of this wee have a plaine example or two in the Scripture. First, we read how fire came down from Heaven, and consumed the contemptuous Captaine and his fifty, at the threatening and calling for of Eliah. Secondly, how two Beares came out of the Forrest, and tare in pieces two and forty yonglers which mocked Elisha, the Prophet of God, calling him bald-head, bald-head. So then by these examples it is

G 2 manifest

2 Kin. i. 10.

2 Kin. 2.

23.

manifest, that howsoever the Lord may winke at these things for a time, and make as though he saw them not, yet the time will come, when he will rain fire and brimstone upon all the scoffers of his faithfull Ministers and contemners of his Gospel. All this is plainly declared in the first chapter of the Proverbs of Solomon : where is shewed how the wisdom of God, even Jesus Christ the highest wisdom, doth cry aloud all abroad in the world, and manifest himselfe in the open streets ; but yet is contemned of wicked worldlings, and scoffing fools.

Pro. 1.24.

Therefore saith Christ, Because I have called, and yee refused, I have stretched out my hand, but none would regard: yee have hated knowledge, and despised all my counsell ; therefore I will laugh at your destruction, and mock when your feare commeth upon you, like a sudden desolation; and your destruction like a whirle-wind. Then shall they call upon me but I will not answer ; they shall seek me early, but they shall not find me. Herein then we see his terrible wrath and vengeance, threatned from heaven, against all prophane contemners of Christ and his everlasting Gospel, or any of the faithfull publishers and proclaimers thereof. Behold therefore, yee despisers, and wonder : consider well what will become of

of you in the end. Do not thinke that the most iust God will alwaies put it up at your hands, that yee should so manifestly contemne both his word and the most zealous Preachers and Professors thereof. No, no : assure your selves, hee will be even with you at last. Hee will smite you both adeling and oberthwart : hee will dogge you, and pursue you with his judgements: and never leave following the chase with you, til hee hath destroyed you, and consumed you from off the face of the earth. For remember, I pray you, what he saith in Deuteronomie : If I whet my glittering sword, and mine hand take hold of judgement, I will execute vengeance on mine enemies, and I will reward them that hate mee ; I will make mine arrows drunke with blood, and my sword shall eat the flesh of mine adversaries.

Deut. 32.
41, 42.

Phil. Truly, Sir, we may justly fear, that for our great contempt of the Gospel, and generall colanessie, both in the profession and practise thereof, God will take it from us, and give it to a people that will bring forth the fruit thereof.

Theol. Wee may well feare indeed, lest for our Unnes, especially our longing of the heavenly Manna, the Lord remove our candlestick, take away our silver trumpets, let us no

Amos 8.

more hear the sweet bells of Aaron, cause all vision to fail, and our Sabbaths to cease, and bring upon us that most grievous and sore famine of not hearing the word of the Lord, spoken of by Amos the Prophet. Then shall our Halcyon days and golden yeares, be turned into weeping, mourning and lamentation. God for his infinite mercy sake, turn it away from us.

Phil. Amen, Amen; and let us all pray earnestly night and day, that those fearfull judgements may, according to Gods infinite mercy, be held backe, which our sinnes doe continually cry for: and that his most glorious Gospel may be continued to us and our posterity, even yet with greater successe.

Asun. No doubt it is a very great sin to despise the word of God; and I think there is none so bad that will doe it. For we ought to love Gods word: God forbid else. He that loveth not Gods word, it is pity he liveth.

Theol. These are but words of course: It is an easie matter to speake good words: and very many will say as you say. But both you and they in your practise, doe plainly shew that you make no reckoning of it: you esteeme it no more then a dish-cloath. I thinke, if the matter were well tryed, you have scant a Bible in your house. But though you have one, it

Is manifest that you seldome read therein with any care or conscience, and as seldome heare the word preached. How else could you be so ignorant as you are?

Asua. I grant that I and some others are somewhat negligent in the hearing and reading of the word of God; but you cannot say therefore wee doe contemne it.

Theol. Yes verily. your continuall negligence and carelesnesse doth argue a plaine contempt. Sure it is, you have no appetite nor stomach to the holy word of God. You had rather doe any thing, than either reade or meditate in it: it is irksome unto you; you read not two chapters in a week. All holy exercises of religion are most bitter and tedious unto you: they are as vinegar to your teeth, and smoake to your eyes. The immoderate love of this world, and of vanity hath took away your appetite from all heavenly things. And whereas you shife it off with negligence, as though that would excuse you; the Apostle hits you home, when he saith, How shall wee escape, if we neglect so great salvation? Marke, that he saith, If we neglect.

Antil. Belike you think men have nothing else to doe; but to read the Scripture, and heare Sermons.

Theol. I doe not say so: I doe not say

Heb. 2. 3.

say you should doe nothing else. For God doth allow you, with a good conscience, and in his feare, to follow the woorkes of your calling, as hath been said before. But this I condemn in you and many others that you will give no time to private prayers, reading and meditation in Gods Word, neither morning nor evening; neither before your businesse, nor after. And although you have often vacant time enough, yet you will rather bestow it in vanity, and idle prating, and gossiping, than in any good exercise of Religion. Which doth plainly shew, that you neither delight in holy things, neither is there any true feare of God before your eyes.

Anil. I tell you plainly, we must tend our businesse, we may goe beg else; we cannot live by the Scriptures. If we follow sermons we shall never thrive. What, do you thinke every man is bound to read the Scriptures? Have wee not our five wits? Doe we not know what we have to doe? you would make fooles of us belike. But we are neither drunke nor mad.

Theol. That every man (of what condition soever) is bound in conscience to heare and read the word of God, hath been shewed and proved in the beginning of our conference: but as for your five wits, they will not serve

serbe your turne in these matters, though you had fifteen wits. For all the wit, reason, and understanding of naturall men, in Gods matters is but blindnesse and meer foolishnesse. The Apostle saith, That the wisdom of the most wise in this world is not onely foolishnesse with God, but indeed very enmity against God. And againe he saith, That the naturall man (with all his five wits) understandeth not the things of the Spirit of God, because they are spiritually discerned. Most prudently to this point speaketh Elihu, saying, There is a spirit in man, but the inspiration of the Almighty giveth understanding.

iCor. 3. 19.
Rom. 8. 7.

iCor. 2. 14

Iob 32. 3.

Antil. I understand not these Scriptures which you do alledge: they do not sink into my head.

Theol. I thinke so indeed: for the holy Ghost saith, Wisdom is too high for a fool.

Pro. 24 7.

Antil. What? do you call me fool? I am no more fool then your selfe.

Theol. I call you not fool: but I tel you what the Scripture saith: which calleth all men (though otherwise never so wise, politick and learned) very fooles, till they be truly enlightened and inwardly sanctified by the Spirit of God: as appeareth, 1. 3. 3. where the Apostle affirmeth, that both Titus and himselfe, before they received the

illuminating Spirit of Gods grace, were very fooles without witt, and without all sense in Gods matters.

Phil. I pray you good Mr *Theologus*, let him alone; for hee will never have done cavilling. I see he is a notable caviller. Let us therefore proceed to speak of the fift signe of condemnation, which is swearing.

Theol. It may well indeed be called a signe of condemnation. For I thinke it more then a sign: it is indeed an evident demonstration of a Reprobate. For I never knew any man truly fearing God in his heart, that was an usnall and a common swearer.

Phil. I am flat of your mind for that. For it cannot be, that the true feare of God and ordinary swearing should dwell together in one man, sith sweating is a thing forbidden by flat statute: And God addeth a sore threat to his Law, that he will not hold him guiltlesse that taketh his name in vaine; but will most sharply and severely punish that man.

Theol. You say true. And God saith moreover that if we doe not feare and dread his glorious and fearfull Name IEHOVAH, he will make our plagues wonderfull. He saith also by his Prophet Malachy, that hee will bee as a swift witness against swearers: The Prophet Zachary saith, that the fly-

De. 28. 53

Mal. 3. 5.

Zac. 5. 24.

ing

ing book of Gods curse and vengeance, shall enter into the house of the swearer, and he shall be cut off.

Therefore let all swearers take heed, and look to themselves in time: for wee see there is a rod in pisse laid up in store for them.

Phil. These threatnings being so great and grievous, and that from the God of heaven himselfe, a man would think should cause mens hearts to quake and tremble, and make them afraid to rap out such oathes as they doe, if they were not altogether-hardened, past feeling and past grace.

Theol. True indeed. But yet wee see by lamentable experience, how men are giuen over both to sweare and for-sweare. For at this day there is no sinne more common amongst us than swearing: for many there bee, which cannot speak ten words, but one shall be an oath. And numbers have got such a wicked custome of swearing, that they can by no meanes leaue it, no more than a Black-moore can change his skinn, or a Leopard his spots: For it is made naturall unto them through custome, and they have got the habite of it. I doe verily think, if it were high treason to sweare, yet some could not leaue swearing. And sure I am (as light as we make of it) that it is high treason against the Crowne

Crown of heauen: yea, it is a sinne immediatly against God. euen against his owne person: and therefore he hath forbidden it in the first Table of his law.

Phil. Questionlesse this vice of swearing is, of all other sinnes, most rife in this Land. For you shall haue little boyes and children in the streets, rappe out oaths in most fearfull manner. It would make a mans heart quake to hear them. Wee may think, they haue sucked them out of their mothers breasts; but sure we are, they haue learned them from the euill example of their parents. And now adaiies wee cannot almost talk with a man, but (in ordinary speech) he will belch out one or another.

Theol. I will tell you a strange thing, and with great grieffe I speake it: I doe verily think there are swozne in this Land an hundred thousand oaths every day in the yeare.

Phil. No doubt, Sir, you are within compasse. For now almost so many men so many oaths; excepting some few in comparison, Nay, I know diuers, of mine owne experience, which if they may be kept in talk, will sweare every day in the yeare an hundred oaths for their parts.

Theol. What a lamentable thing is it; wee may well take up the old complaint of the Prophet Jeremy, who saith,

saith, that in his time, The Land did *Jer. 27, 20.*
mourne because of oaths. And wee
may well wonder, that the Land Un-
keth not because of oaths. For if God
were not a God of infinite patience,
how could hee indure his most sacred
and glorious Name to be so many
thousand times blasphemed in one day,
and that by such miserable wretches as
we be!

Phil. Wee may indeed admire and
wonder at the patience and long-suffe-
ring of God, that he spareth us so long, &
giveth us so large a time of repentance.
But sure it is, that the Prophet saith,
That howsoever the Lord is slow to an-
ger, yet hee is great in power, and will
not surely cleare the wicked. Though he
may winke at their monstrous oaths
for a time, yet he forgetteth them never
a while, but scoreth them up, and re-
gistreth them in his book of accounts :
so as they stand in record against them.
And when the great day of reckoning
shall come, he will set them all in
order before them, and lay them to their
charge.

Nah. 1. 3.

Let not the wicked swearers and blas-
phemers therefore thinke that they shall
alwaies scape scot-free, because God
letheth them alone a while, and defer-
reth their punishment. For the longer
God deferreth, the more terrible will
his strokes bee when they come. The
longer

Iob 24. 23

Iob 21. 32.

Iob 21. 13.

longer an arrow is held in the bow, the stronger will be the shot when it cometh forth. Though God have leaden feet, and cometh slowly to execute wrach, yet he hath an iron hand, and will strike deadly when he cometh. Though God giveth the wicked security for a time (saith Iob) yet his eyes are fixed upon all their waies. And in another place he saith, The wicked are reserved unto the day of destruction, and they shall be brought forth unto the day of wrath. So then, the holy man Iob plainly affirmeth, that the state and condition of all the rich and wealthy worldlings, is as the condition of an Ox, that is fatted up against the day of slaughter. For he saith, They spend their daier in wealth, and suddenly goe down to hell. But now I pray you nominate the oaths which are so rife and common amongst us.

Theol. There be six oathes which are (of all other) most rife and common in every mans mouth; and they be these:

Six common oaths

By my faith.

By my troth.

By our Lady.

By S. Mary.

By God.

As God shall judge me.

For you cannot lightly talke with a man, but he will flash out some one

of

of these in his ordinary speech.

Asun. Do you count it so great a matter for a man to swear by his faith, or his troth.

Theol. Yes indeed doe I. For our faith and our troth are the most precious Jewels we have. Shall we then lay them to gage for every word we speak? it sheweth we are of small credit; nay, very bankrupts. For who but a bankrupt will lay the best Jewell in his house to pledge for every small trifle?

Asun. I know a man that will never swear but by Cock, or Py, or Moule-foot. I hope you will not say these be oaths. For he is as honest a man as ever brake bread. You shall not heare an oath come out of his mouth.

Theol. I doe not thinke hee is so honest a man as you make him. For it is no small sinne to sweare by creatures. The Lord saith by his Prophet Jeremy, They have forsaken me, and sworne by them that are no gods. So then to sweare by creatures, is to forsake God: and I trow you will not say, he is an honest man which forsaketh God.

Ier. 5. 7.

Asun. I do not beleeve, that to swear by small things is a forsaking of God.

Theol. You, and such as you are, will beleeve no more of the Word of God, than will stand with your false,

tasse. But whatsoeuer you beleebe, or beleebe not, the Word of God standeth sure : and no jot of it shall euer be proued false. But this I will say, unto you because you think it so smal a matter to swear by Creatures; That the more vile and base the thing is that you sweare by, the greater is the oath: because you ascribe that unto a base Creature, which is onely proper to God: namely, to know our hearts, and bee a discernor of secret things. For whatsoeuer a man sweareth by, he calleth it as a witness unto his conscience, that he speaketh the truth, and lyeth not: which thing onely belongeth unto God. And therefore in swearing by Creatures, wee robbe God of his honour. Therefore to sweare by the crosse of the mony, or by bread, or by moule foot, or the fire, which they call Gods Angell, or any such like, is a robbing God of his honour, and an ascribing of that to the Creature, which is proper only to the Creator.

Asun. What say you then to them that sweare by the Masse, and by the Rood?

Theol. Their sinne is as great as the other: For it is an hainous thing to sweare by Idols; as St. Mary our Lady, by the Masse, by the Rood, &c.

Amos. 8. 4 The Prophet Amos saith, They that swear

swear by the sinne of Samaria; and that say, Thy God, O Dan, liveth; even they shall fall, and never rise up again. **To swear by the sinne of Samaria, is to swear by Idols: for Samaria was full of Idols.**

Moreover the Lord threateth by the Prophet Zephanie, That he will cut off them that swear by the Lord, and by Malcham, or by their King. For the Idolaters called their Idol Molech their King.

Zeph. 1. 5.

Asun. Seeing you condemn both swearing by Creatures, and swearing by Idols; what then must we swear by? You would have us swear by nothing belike.

Theol. In our ordinary communication we must not swear at all, either by one thing or another: but (as our Lord teacheth us) our communication must be Yea, yea; Nay, nay: For whatsoever is more then these, cometh of evill. **And S. James saith,** Before all things, my brethren, swear not, neither by Heaven, nor by earth, nor by any other oath: but let your Yea be Yea, and your Nay Nay, lest you fall into condemnation.

Mat. 5. 37.

Iam. 5. 22.

Antil. It seemeth you are an Anabaptist. You condemn all swearing, you will have no swearing at all.

Theol. Not so: for though I condemn swearing by creatures, swearing

ring by Idols and by swearing: yet I do allow of swearing before a Magistrate, and privately also, in matters of weight and importance, for the further bolting out of the truth.

Ier. 2.

This is warranted from Gods own mouth where he saith, Thou shalt swear, The Lord liveth in truth, in judgement, and in righteousness. And in these cases onely the name of God is to bee sworn by, as it is written, Thou shalt fear the Lord thy God, and thou shalt serve him, and shalt cleave unto him, and shalt swear by his Name.

De. 10. 20

Ans. May wee not swear by God in our common talke?

Theol. At no hand. For that is to take the name of God in vain, which you know is forbidden.

Isocrat. ad
Demon.

And one of the wild Heathen could say thus, When an oath is laid upon thee, undertake it for two causes: either to deliver thy selfe from some grievous crime and accusation, or else to preserve thy friends from danger. So then that Heathen man in common talk will not allow any oath, much lesse to swear by God. Another saith, Avoid an oath, though thou swear truly. So then wee see vain swearing condemned, even by Heathens.

Phocylid.

Ans. Yea, but for all that, wee must swear; men will not beleve us else.

Theol. Neither yet will they be-
leeve

leebe you any whit the more for your swearing. For it doth manifestly appeare, that thousands make no conscience at all of it. They make no more conscience of it, than of cracking of nuts : and therefore what wise man will beleebe them, though they sweare never so much ? But if you would make conscience alwaies to speak the truth from your heart, without any oaths at all, you shall be better beleebed of all honest and wise men, than otherwise with a thousand oaths.

Antil. It is the custome to sweare.

Theol. But a wicked and devilish custome.

Antil. I hope, Sir, we may swear, as long as we swear truly, and sweare by nothing but that which is good.

Theol. It hath been answered before, that in vain matters you may not swear at all.

Antil. As long as wee doe no worse than that, I hope God will hold us excused.

Theol. God will not hold you excused, when you break his commandments, and continue so doing.

Antil. What say you then to them that sweare wounds and blood, and such like, in a bravery, thinking that it setteth out their speeche very well ?

Theol. Hell gapeth for them : and they

they shall one day know what it is to blaspheme God.

Antil. What may we think of such as sweare by Gods life, Gods soule, Gods body, Gods heart?

Theol. That their case is most wooll and dangerous; and I quake at the naming of them. They are most horrible, monstrous, and outrageous blasphemers: enough to make the stones in the streets to crack, and the cloudes to fall upon our heads. And wee may thinke that all the Devils in Hell are in readinesse, a to carry such blasphemous villaines headlong, into that lake which burneth with fire and brimstone for ever.

Antil. Do you find in Scripture, that God will so severely punish swearers.

Theol. Yes verily. For besides that which hath been spoken before, we have diverse other examples. First of Sennacherib, the King of Assur, who for his outrageous blasphemies against the God of Heaven. Was in most fearfull and tragick manner, slaine by his own sonnes: Adramalech and Sarsazer, and that in the temple, when hee was worshipping his Idol-god Nisroch. And yet behold a more fearfull example of Gods wrath against blasphemers.

2Ki. 19. 37

Wee read that an hundred thousand of the Wizards were slaine by the Israelites

Israelites in one day for blaspheming God, 1 King. 20. 29. and seven and twenty thousand being left, and flying into the City of Aphek for refuge, were all slaine by the fall of an huge great wall. What shall I here speak how the seven sonnes of Saul the King of Israel were hanged up before the Lord in mount Gibeah, for the breach of the oath made to the Gibeonites long before? In these examples we may plainly see, that the just God, even in this life sometimes will be revenged on blasphemers and oath-breakers. And therefore the very heathen in all ages have been very careful for the performing of oaths: as Pharaoh King of Egypt willed Ioseph to go up into land of Canaan to bury his father according to his oath made to his father.

1 Sam. 21.

Phil. Mee thinketh these so terrible and fearfull examples of Gods vengeance against swearers and blasphemers, should strike some terrour into the hearts of our blasphemers.

Theol. One should think so indeed, if any thing could doe it. But, alas, they are so hardened in it, and in all other sinne, that nothing can move them: except peradventure there were a law made, that every swearer and blasphemer should hold his hand a quarter of an houre in boyling lead.

This

This or some such like severe law might peradventure curb them a little, and make them bite in their oathes. But otherwise they will never feare any thing till they are in hell fire, when it will be too late to repent.

Phil. What may be the cause of this so often and great swearing? for surely it is no inherent and inbred sin in our nature, as some of the other sins be.

Theol. No verily. But these three I judge to be the causes of it:

Custome.

Want of admonition.

Want of punishment.

Phil. What then are the remedies of it?

Theol. The remedies are these:

Disuse.

Prayer.

Friendly admonition.

Some sharp Law.

Phil. Well Sir, now wee have heard enough of swearing: I pray you proceed to the next sign of condemnation, which is lying.

Theol. Swearing and lying bee of very neere kindred. For hee that is a common swearer, is for the most part a common lyer also: For he that maketh no conscience of swearing, will make no conscience of lying. And as the Lord hateth the one, so also he hateth the other: And as he punisheth the one, so will he punish the other.

Therefore

Therefore Solomon saith, Lying lips are an abomination unto the Lord. **Saint** John saith, Without shall be dogges, enchanterers, whore-mongers, murderers, and whosoever loveth or maketh lyes. **A**gain the same holy man of God saith, The lyers shall have their part and portion in the lake which burneth with fire and brimstone, which is the second death.

Pro. 12. 23

Rev. 21. 15.

Rev. 21. 8.

Phil. These Scriptures which you alledge doe manifestly declare, that God abhorreth lyers, and hath reserved great torments for them. Therefore the Princely Prophet **David** saith, that he would banish all lyers from his house. He that telleth lyes (saith hee) shall not remain in my sight. A lying tongue is one of the six things which God doth hate, and his soule abhorre. Yet for all this, we see by lamentable experience, how many have even taught their tongues to lye (as the Prophet saith) and there is no truth in their lips. This vice is almost as common as swearing. For it is hard to finde a man that will speak the truth, the whole truth, and nothing but the truth from his heart, in simplicity and plainnesse, at all times, in all places, and amongst all persons, without all glozing or dissembling, either for fear, gaine, flatterie, men-pleasing, hiding of faults, or any sinister respect whatsoever. Where, I say, is this man to bee found?

Psal. 101. 7

Pro. 6.

16. 17.

Ier. 9.

found? I would faine see him, I would faine look upon such a man: it would doe my heart good to behold him: I would rejoyce to set mine eyes upon such a man.

Theol. Such a man as you speak of, is hardly to be found among the sons of men. They be black Swans in the earth, they be white Crows, they be rare birds. For there be very few that will speake the truth from their heart: yet some such I hope there be. But for the most part, and amongst the greater sort, lying, dissembling, and fraud, doe beare all the sway. There is no truth, no honesty, no conscience, no simplicity, no plaine dealing amongst men in these most corrupt times. Faith and truth are parted cleane away. And as the Kingly Prophet saith, The faithfull are tailed from among the children of men. They speak deceitfully every one with his neighbour; flattering with their lips, and speaking with a double heart. When now adayes studie the art of Lying, flattering, fawning, glossing and dissembling: they have a heart and a heart. They have honey in their mouth, and gall in their heart. Their tongues are as soft as butter and oyle: but their hearts are full of bitterness, poyson and worme-wood. They are full of outward courtshew

Psal. 12,

and

and civility, full of Court-hely-wa-
ter, when there is no truth nor plain-
nesse in their inward affection. They
will speak you faire, when they would
cut your throat. They will shew you
a good countenance, when they would
eat your heart with Garlick. In out-
ward shew they will carry themselves
plausibly, when their hearts are full
of venome and malice. This hypocritous
brood doe but watch their times and
opportunities, till they can get a man
upon the hip; and then they will
sting him, and wake their malice up-
on him. These fawning curs will
not bark till they bite; they will lark
and lye close, till they spy their van-
tage, and then they will shew them-
selves in their kinde: then they will
hoist a man, and turn him over the
perk, if they can. These men are like
the waters which are most deep when
they are most calme; like a dangerous
rocke hid under a calme sea; or as the
Heathens say, like the Syrens song,
which is the Sailers wrack: like
the Fowlers whistle, which is the
birds death: like the hid bait, which
is the fishes bane: like the Harpies,
which be Virgins faces, and Vul-
tures talons; or like Hyena, which
speaketh like a friend and devoureth
like a foe or as the Scripture saith,
like Iob, the Captaine of the Host,

which spake kindly to Ananias another Captaine, and kisse him, when presently hee stabb'd him; or like unto the Herodians, and Pharisees servants, which came to our Lord Iesus with many fawning insinuations, calling him good Master, and telling him that hee was the plaine truth, that hee taught the way of God truly, he regarded no mans person, and many good merrowes, and all this geere, when as in very deed their purpose was to entangle him in his words, and to entrap him, that they might catch advantage against him, and so cut his throat, and geve him pay with a hatchet. This is it which the wise man saith, A man that flattereth his neighbour spreadeth a net for his feet.

And againe As silver-drosse overlaid upon an earthen pot; so are fawning lips, and an evill heart. And in another place hee saith, Hee that beareth hatred will counterfeite with his lips: but hee layeth up deceit in his heart: When he shall shew his voice favourably, trust him not. For there are seven abominations in his heart: He will cover hatred by deceit; but his malice shall be discovered in the Congregation. In another place hee pronounceth a curse upon all these hollo-w-hearted hypocrites, and meal-mouth'd flatterers. For, saith hee, Unto him that blesseth his

Pro 29.5.

Pr. 26.23.

Pr. 26.24.

his friend with a loud voice, berimes in the morning, rising up early, a curse shall be imputed.

Phil. You have very well described the conditions of the men of this age, which have faces, countenances, and tongues, but no hearts; which profess lying and dissembling; which say, He cannot live that cannot dissemble; which have faire faces, and false hearts; which have forgotten, that plain honesty is deep policie.

Theol. The holy Ghost often in the Proverbs of Solomon calleth all unregenerate men foolcs: or, as it is in the Hebrew, men without hearts. Because they have no heart to God, no heart to his word, no heart to his children, no heart to godlinesse, no heart to any thing that good is. They are without an honest heart, an upright heart, a plain heart. They are all in words, nothing in deeds. They promise mount aines, and performe molehills; They wil speak wel of Religion, and practise nothing. They will give faire wordes to their friends, and doe just nothing for them.

Phil. The world is full of these masked counterfeitcs: and lying and dissembling did never more abound.

Theol. It is too true, that lying and dissembling are most rife, and overcommon vices amongst all sorts of

men: but especially it doth overflow and superabound in shop-keepers and servants. For both these make a trade and occupation of it: they can doe no other but lye, It cleaveth unto them as the nalle to the doore.

Phil. I do certainly know some shop-keepers, which (to utter their bad wares, and to blinde the eies of the simple) doe trade in lying all the day long, from Sun to Sun, from the opening of the shop and windowes, to the shutting of the same. And what is their life (if customers come in apace) but swearing, lying, dissembling, and deceiving? They will lye as fast as a dog will trot, as wee say. It is a wonder that their shops and all their wares do not fire over their heads, for their so common, so lewd, and so abominable lying: and that against their owne knowledge, against their conscience, against God, against their neighbour, against heaven and earth, men and Angels.

Theol. True it is, we may marvell at the long-suffering of God in this behalfe. But this is to be noted, that God doth not immediately punish all notorious sinners in this life, but receiveth thousands to the judgement of the great day. In this life he only cutteth out some few, to whom he smiteth for the example of others, that they might feare and tremble, and learne by o-
ther

ther mens harmes to beware.

Therefore even in this life, we see before our eyes, some lyars, some drunkards, some whoze-mongers, some swearers, some misers of the world, some ruffians and cut-throats, stricken downe by the rebenging hand of God: But whereas God smiteth one of these in this life, hee letteth an hundred escape. For if he should punish all offenders in this life, to what purpose should the judgement to come serve? If hee should punish none, then we should think there were no God, or that he were shut up idle in Heaven, and would do neither good nor evil, nor once meddle in the matters of the earth; as some Epicures have dreamed. Therefore to avoid both these extremities, God in his heavenly wisdom hath thought good to meet with some, even in this world.

Phil. I am of this mind, that the goods which men get by swearing, lying, and deceiv, will never prosper.

Theol. You are not therein deceived. For God will blow upon all such kinde of evill gotten goods, and they shall be put in a bottomlesse purse, as the Prophet saith The holy Ghost in the booke of the Proverbes, hath many excellent sayings to this effect, as chap. 13. 11. The riches of vanity shall be diminished; but hee which laboureth

Hag. 1.6.

Prov. 10.

Pr. 14. 27

with his hand, shall encreate them. And
 againe He that dealeth deceitfully,
 shall become poor : but the hand of the
 diligent maketh rich. In another place
 hee saith. The deceitfull man rottieth not
 in which he hath caught in hunting.
 That is hee shall not long enjoy or
 tast the prey, which he hath gotten by
 fraud. For either one trouble or other
 will come upon him, that he shall not
 be able to possesse, or take delight in
 the spoyle. Therefore it is said, The
 bread of deceit is sweet to a man : but
 after, his mouth shall be filled with gra-
 vell. That is, in the end the crafty
 person shall meet with many troubles.
 For either his conscience will upbraid
 him and check him, or vengeance will
 plague him for his deceit. The feares,
 cares, and sorowes which hee shall
 have shall be as it were so many sharp
 stones to set his teeth on edge, and to
 brack him. Wherefore instead of meat,
 hee shall feed on gravell : and instead
 of wheat on pebble stones. Small
 pleasure is taken in the end in goods
 thgotten or things unlawfully come
 by. For the holy Ghost hath passed
 sentence upon them, that they shall ne-
 ver prosper.

Pbil. It sometimes falleth out, that
 they prosper for a time : but, as wee say,
 The third heire shall never enjoy them,
 For God will curse them in our poste-
 rity :

rity : and our childrens children shall
feele the smart of our sinnes. Therefore
the holy man Job saith ; The off-spring
of the wicked shall not be satisfied with
bread : for out of doubt God will blesse
that onely which is got with a good con-
science, in the works of our calling, and
it shall remaine blessed unto us, and our
posterity. Therefore the Spirit saith,
The just man that walketh in his up-
rightnesse is blessed, and blessed shall his
children be after him. But God will not
blesse, but curse that which is got with
an evill conscience ; as swearing, lying,
dismbling, deceiving, &c.

Job 27. 14.

Pro. 2. 7.

Theol. Some ancient Writers have
spoken very wisely to this point.

Jerom.

For one saith, *Injusta lucra brevis ha-*
bent voluptates, longas autem dolores.

That is, Unjust gaine hath long sor-
row and short joy. **Another saith,** *Eli-*

August.

gas damnum potius quam turpe lucrum:
illud enim semel tantum te dolore afficiet,

hoc vero semper. **That is,** Chuse losse

rather than filthy lucre : for the one
will grieve thee but once, the other

Bernard.

for ever. **A third saith,** *Melius est honeste*
pauperem esse, quam turpiter divitem.

Hoc enim commiserationem, illud vero
reprehensionem adfert. It is better to be

honestly poore, than wickedly rich. For
the one moveth pity, the other re-

proove. **One of the wise Brethren also**
saith, Wee may not wax rich unjustly,

Eurip.

but like of just things, which he calleth holy things.

Phil. Have wee not examples in the Scriptures of such as have been punished for lying?

Theol. Yes: for wee read how the Gibeonites for their lying and dissembling were made bridges and flaves to the Israelites; Gehezi also, the servant of Elisha the Prophet, for his lying and covetousnesse together, was smitten with a most grievous leprose. Annanias and Sapphira his wife, for their lying and dissembling, were stricken down stark dead by the immediate hand of God at the rebuke of Peter.

Iob 20. Zophar, one of Jobs friends, speaking of these kind of men, saith, They shall suck the gall of Aspes, and the Viperstongue shall slay them. They shall flie from the iron weapons, and a bow of Steele shall strike them thorow.

Now then by all these examples we may plainly see, how greatly God abhorreth lying and dissembling.

Phil. O therefore that we could follow the counsell of the Apostle, who saith, *Col. 3. 9.* Lye not one to another: for you have put off the old man with his workes. *Eph. 4. 25* And againe, Cist away lying, and speak every one the truth to his neighbour. The manner of speech which the Apostle useth is very foreible, implying thus

thus much; That we should in a kind of disdain or detestation cast it away, and throw it from us, as a filthy stinking and berayed clout, hanging about a mans neck, which hee doth suddenly snatch away, and hurle into the fire; as being ashamed that ever it should be seen or knowne. Would to God therefore that wee are come to such a detestation and loathing of lying, that we would even spittle at it, and cry, Fie upon it, and all that use it! O that wee could hate it as the Devill, which is the father of it; and as hell fire, which is the reward of it! O that we were come but so farre as the Heathen man, who saith, I hate him as the gates of Hell, who hath one thing in his tongue, and another in his heart.

Homer.
Iliad. 3.

Antil. Yet for all this, wee finde in the Scriptures, that even some of the godly have been taken tardy in lying, and yet have not sinned in so doing, as Abraham, Jacob, Rahab, the Midwives of Egypt; and therefore why may not we do so too?

Theol. I told you before, that you may not make the infirmities of Gods people, rules for you to live by. And further I answer that all these did offend in their lying. Some of them indeed I grant are commended for their love to the Church and charitable affections to Gods people but

Eurip.
Pheniss.

none of them simply for lying which is a thing condemned even of the heathen. For saith one of them, Lying doth corrupt the life of man; and every wise and godly man doth hate lying.

Antil. But may we not lye now and then for advantage?

Theol. No verily; neither is there any good vantage to be got that way. For when you have made up your accounts, all charges deduced, and all expences defrayed, your cleare gains will be very small. For by your willfull and customeary lying you gaine inward griefe, and loose true joy; you gain short pleasure, and loose perpetuall glory; you gaine hell, and loose heaven. you make the Devill your friend and God your enemy. Now then reckon your gaine.

Phil. I pray you let us grow towards a conclusion of this point: and shew us briefly the chiefe causes of lying.

Theol. The chief causes of lying are these:

Custome.

Fear.

Covetousnesse.

The Devill.

Phil. What be the remedies?

Theol. The remedies be these:

Disuse:

Godly boldnesse.

Con=

Contentation.

Earnest prayer.

Phil. You have spoken enough of this vice, to cause all such to abhorre it, and forsake it, as have any drop of grace, or spark of Gods feare in them: but as for them that are filthy, let them be more filthy. Now I pray you, speak your judgement of the seventh signe of condemnation; which is drunkennesse.

Theol. It is so brutish and beastly a sinne, that a man would think it should not need to be spoken against: but that all reasonable men should even abhorre it, and quake to thinke of it. For it is a most swinish thing: it maketh of a man a beast: it taketh away the heart of man from all goodnesse, as witnesseth the Prophet Hosea, chapr. 4. 11. saying, Whoredome, wine and new wine take away the heart. For what heart, what stomack, what appetite can whoresmongers and drunkards have to any thing that is good: either to heare, or to read the word of God, or to pray, or to meditate in the same? Alas, they are farre from it, far from God, and farre from all grace and goodnesse. Therefore the Prophet Joel saith Awake yee drunkards: weep and howl yee drinkers of wine. Yea, the mighty God of heaven doth pronounce a woe against them, saying, Woe unto them that rise up early to

Joel 1.3.

Eccl. 5.11.

follow

Lu. 21. 24.

follow drunkenness: and to them that continue untill night, till the Wine do enslave them. Our Lord Jesus giveth us a caveat to take heed of it: Take heed, saith hee, that your hearts be not overcome with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares. Thus you heare how both Christ himselfe, and sundry of the Prophets doe thunder downe from Heavens against this grosse beastliness which now aboundeth and reigneth amongst the sons of men.

Pro. 20. 1.

Phil. True indeed, but yet almost nothing will make men leave it, for it is a most ripe and over-common vice. Wee see many that thinke themselves some bodie else, (and, as wee say, no small fools) which yet will be overtaken with it, and thereby lose their credit and reputation with all wise men: yea, doe prove themselves to be but swine, and brute beasts, as the holy Ghost avoucheth, saying, Wine is a mocker, and strong drink is raging. Whosoever is deceived therein, is not wise.

Pr. 23. 29.

Theol. The wise King in the same booke doth most notably and fully describe unto us the inconveniences and mischiefs which doe accompany drunkenness and follow drunkards at the Lees. To whom (hee saith): wo? to whom is alas? to whom is strife? to whom

whom is babbling? to whom are wounds without cause? to whom is the redness of the eyes? Even to them that tarry long at the wine; to them that goe and seeke out mixt Wine. In the same Chapter he saith, Be not of the number of them which are bibbers of Wine, or of them which glut themselves with flesh; for the drinker and the feaster shall become poore; and the sleeper shall be clothed with rage. Moreover he saith Their eyes shall behold strange women; and that they shall be like him that lyeth in the midst of the Sea, and sleepeth in the top of the mast. In all these speeches the holy Ghost doth, in most libell manner, describe unto us the properties of drunkards, even their staggering their reeling, their snoring their senselesse sensuality. Behold then, what be the curied fruits and effects of drunkenness: Even these which follow; woe alas, griefe misery, beggary poverty shame, lust, strife, babbling blaspheming, fighting, quarrelling surfeiting sickness diseases, stonish sleeping security, and sensuality. So then I conclude that drunkenness is a vice more befeeming a hog, than any reasonable man. And as one saith, It is the Theropontian City of all the province of vices.

Well therefore saith the Peathen writer, When the wine is in, a man is

Pr. 23. 21.

Pr. 23. 33.

Demost.
Olarth.

as a running coach without a coachman.

Phil. Let us hear what executions have been done upon drunkards in former ages, that now men may learne to take heed by their examples.

Theol. Amnon, one of Davids ungracious children, being drunk, was slaine by his brother Abolom. Benhadad, King of Syria, being drunk, was discomfited by Ahab King of Israel. Elah, King of Israel, being drunke, was slaine by Zimri his servant, and captaine of his Charlots; who also succeeded him in the Kingdome. Lot being drunke, committed incest with his owne daughters; and therefore was punished in his posterity. Thus wee see what executions have been done, even upon Kings, for this kind of sin. Therefore let men learne once at last to shun vice, and embrace vertue, and, as the Apostle saith, to make an end of their salvation with fear and trembling. For all our shirts and starting-holes will serve us to no purpose in the end: but when we have fished hither and thither never so much, yet at the last we must be faine to be shut up in Gods wrath.

Antil. What I pray you, do you make it so great a matter if a man be a little overtaken with drinke now and then? There is no man but he hath his faults: and the best of us all may be amended.

If

If Neighbouris meet together now and then at the Ale-house, and play a game at Maw for a pot of Ale, meaning no hurt: I take it to be good fellowship, and a good meanes to increase love amongst neighbours; and not so hainous a thing as you make it.

Theol. I see you would faine make faire weather of it, and smooeth ower the matter with sweet words; as though there were no such great evil in it. But howsoever you mince it, and blanch it ower, yet the Apostle saith flatly, That Drunkards shall not inherit the Kingdome of God. I think this one sentence is enough to amaze and strike through the heares of all drunkards in the world: for it is as much in effect, as if the Apostle had said, All drunkards are notorious reprobates and hell-hounds; branded of Satan, and devoted to perpetuall destruction and damnation.

1 Cor 6.

But you say you mean no hurt. I answer; whatsoever you meane, your actions are naught, and your fellowship as bad. For what good meaning can you have, or what good fellowship call you it, for poore labouring men, artificers, and such like, to sit idle all the day long in Tavernes and Ale-houses, mispending their time, and their mony in gaming, rioting, swearing, staring, swelling, bezzelling, bibbing,

bing, brawling and babling: There is no true fellowship in it; it is more impiety if we may call it impiety; for poore men doe live idely, dissolutely, neglecting their callings, while their poore wives and children sit crying at home for bread, being ready to starve, to beg or to steale. I pray you speak your conscience, what good fellowship is there in this?

Ant. Yet for all that, there be some which abstaine from Ale-houses, and yet are as bad as any other. For they will back-bite and slander their neighbours; they will doe them a shrewd turne, as soone as any other; they are envious, they censure us, and disdain our company; yet wee think our selves as good as they, for all their shews of holinesse.

Theol. You speake more than you know or can justifie, against some better than your selfe. But if it were so, you should not justify one sin by another a lesser by a greater, which is to no purpose.

Ant. Will you then condemn all good fellowship?

Theol. No no: I doe greatly allowe godly and Christian fellowship; and acknowledge it to be one of the chiefest comforts wee have in the world. I know wee are commanded to love

1 Pet. 2. 11 brotherly fellowship. But as for your

poore

pot-companionship, I hate it, and abhorre it: For it is written, Hee that followeth the idle, shall bee filled with poverty. And againe, He that keepeth company with banqueters, shamerh his father. And in another place, He that loveth pastime, shall be a poor man; and hee that loveth wine and oyle, shall not be rich.

Pr. 28. 19

Pro. 23. 7.

Pr. 28. 17.

Phil. Good Mr *Theologus*, talke no more with him; but let us draw neer to the winding up of this matter; and tell us, in a word, which be the chiefe causes of drunkennesse.

Theol. The causes are these:

All company.

Wle-houses.

Idlenesse.

A wicked humour.

Causes of drunkennesse.

Phil. Which be the true remedies?

Theol. The remedies are these:

Avoiding of evil company.

Shunning of Wle-houses.

Labouring in your callings.

A good course of life.

Remedies for drunkennesse.

Phil. Well Sr, you have waded farre enough in this point: Let us now come to the eighth signe of condemnation, which is idlenesse.

Theol. Concerning idlenesse, th's I say briefly: that it is the mother of all vice, and the step-dame of all vertue: yea, it is the very bel-dame of all enormities. It is the mother of
whore-

- Whoredome the mother of pride, the mother of theft, the mother of drunkenness, the mother of ignorance the mother of error, the mother of poverty, the mother of flandering and backbiting, prating and gossiping, babbling, scolding, quarrelling: and what not? Idleneſſe was one of the principall ſinnes of Sodome, as the Prophet Ezekiel teſtifieth, ſaying, Pride, fulneſſe of bread, and abundance of idleneſſe was in her, and in her daughters. Solomon is very plentifull in this matter: For ſaith hee, The ſluggard luſteth, and hath nought. And againe, The ſluggard is wiſer in his owne conceit, then ſeven men that can give a ſenſible reaſon: That is, he taketh himſelfe the wiſeſt of many, becauſe hee ſpareth his body, when others take paines: hee ſaith, Yet a little ſleep, yet a little ſlumber, yet a little toulding the hands: and his poverty cometh like a Traveller, that is unawares: and his neceſſity, like an armed man; that is, ſtrongly. Then hee touldeth his hands together, and eateth his owne fleſh. For, Hee hideth his hand in his boſome, and it grieveth him to put it to his mouth againe.

In another place the holy Ghoſt ſaith, The ſlothfull man will not plough becauſe of Winter: therefore he ſhall beg in Summer, and have nothing.

Againe,

Againe, The sloathfull man is brother to him that is a great waster.

Pro. 9. 18.

Moreover it is said, that the sluggard turnes himselfe up in his bed, as the doore doth up in the hinges. That is he keepeth his bed as if he were fastned to it.

Pro. 26. 14

And because the Spirit will abound in this point, it is further written of the sloathfull man that he saith, An huge Lyon is in the way: I shall be slaine in the streets: That is, when any good matter is in hand (as preaching, praying, reading, giving to the poore &c.) then he draweth backe, he shrinketh into the shell, he findeth one let or other, one excuse or other. Then profit and pleasure, businesse and idlenesse, matters at home, and matters abroad, company, and a thousand occasions will lye in his way, as so many Lions, to let and hinder him. So then wee see how libelly and plentifully the holy Scriptures doe paint out the lazye slubbers of this world and sonnes of idlenesse: which are as hardly drawne to any good thing as a Weare to the stake. As for the duties of Religion, they goe as libelly and as cheerfully about them, as a roose goeth up the ladder to be executed for his theft.

Pro. 26. 13

Phil. I doe plainly see, that this sin of idlenesse is a very grosse evill, and the root of many vices; yet for all that, there

there be a great number which thinke they were borne to live idely; as many young Gentlemen and such like; which imagine they came into the world for no other purpose, but to hunt and hawke, card and dice, riot and revell; and so spend their daies in pleasure and vanity. Againe, there be many lazie lozels, and luskish youths, both in towns and villages, which doe nothing all the day long but walke in the streets, sit upon the stalls, and frequent Taverns and Ale-houses. Many rich Citizens, especially women, doe ordinarily lye in bed till nine of the clock, and then forthwith rise, and make themselves ready to goe to dinner. And after they have well dined, they spend the rest of the day, and a good part of the night also, in playing, prating, babling, cackling, prating and gossiping; his on this idle life. Many profane serving-men also do falsely suppose, that they were borne onely to game, riot, swear, whore, ruffle it and roist it out, and to spend their time in meer idlenesse. But of all these, well said the Heathen Philosopher, *Illos pariter indignatur & dii & homines, qui quis otiosus*: Both God and men doe hate the idle person.

Aristot.

Theol. It is a lamentable thing to see so many men and women live so idely and so unprofitably as they do. For alas, there be too many which
felloso

folloew no honest calling, live to no use; no body is the better for them. They doe no good, neither to the Church or Common-wealth. They are like Drone=Bees; they are unprofitable burthens of the earth. God hath no use of them; the Church no good, the Common-wealth no benefit; their neighbours no profit; the poore no reliefe. They imagine they came into the world to doe nothing but eat, drinke, and sleep, and rise up to play. They thinke they would spend their time in dicing and dancing, in whoredome and brabery, in gluttony and belly cheere, in masking themselves like hoggs of Epicurus heard, in pampering their panches, and cramming their bellies: in fattening themselves like Boares in a franke, till they be well brayned; and (as Iob saith) till their bones run full of marrow, their faces strout with fatnesse, and they have collops in their flanke. Oh, what a beastly life is this! He upon it, he upon it. It is more meet for Captures than Christians, for swine than for men; for Sardanapalus and Heliogabalus, and such like belly-gods, than for the professors of the Gospel. But of all such, Iob saith enough, They spend their daies in pleasure, and suddenly goe down to hell.

Phil. But may it not be allowed unto
Lords

Iob, 15. 27
& 21. 12.

Iob. 11.

Lords and Ladies, Gentlemen, and gentlemen, and other great ones, to live idly, for they have wherewith to maintain it?

That God doth allow none to be idle, but all great and small are to be employed one way or other: either for the benefit of the Church or Commonwealth; or for the good government of the private households; or for the good of Townes and parishes, and those amongst whom they doe converse; or for the succour and reliefe of the poore; or for the furtherance of the Gospell and the maintenance of the ministry; or for one good use or other. To these ends, our wits, our learning, our reading, our skill, our policy, our wealth, our health, our wisdom, and authority, are to be referred: knowing this that one day we shall come to give an account of our Talents. For this cause, it saith that Man is borne to travail, as hee pokes hie upward. And God hath laid this upon Adam and all his posterity, In the sweat of thy brow, thou shalt eat thy bread. Some do set downe foure causes why every man should labour diligently in his calling.

First to beare the yoke laid upon all mankind by the Lord.

Secondly,

Iob. 57.

Gen. 3.

Secondly, to get the necessities of this life.

Thirdly, to live to the profit of humane society

Lastly, to avoid evill thoughts and actions.

St Paul findeth great fault with some in the Church of Thessalonica, because they walked inordinately, that is, idly and out of a lawfull calling; and therefore contended That such as would not labour, should not eat. So then, we doe plainly see, that God alloweth idlenesse in none For, when we are idle (as hath been shewed before) we lye open to the Devill and his temptations, and he gets within us, and prevaileth against us. While David carried idly at home in the beginning of the yeare. When Kings used to goe forth to the battell, hee was soon overtaken with those two foule Annes of adultery and manslaughter. So long as Samson warred with the Philistines, hee could never be taken or overcome: but after he gave himselfe to idlenesse and pleasure, he not onely committed fornication with the Trumpet Dalilah, but also was taken of his enemies and his eyes miserably pulled out. These examples doe shew what a dangerous Anne idlenesse is. Therefore the holy Ghost send us to schoole to the little Creature,

Pro, 6.6.

Creature, the Ant. to learne of her
 both to avoid idlenesse, and also to use
 wisdom and providence in our act-
 ons. Go to the Pismire, O sluggard,
 behold her waies and be wise: For
 shee, having no guide, task-master, nor
 ruler, prepareth her meat in the sum-
 mer, and gathereth her food in the
 harvest. And in good sooth it is won-
 derfull to observe what infinite pains,
 and unwearted labour, this silly crea-
 ture taketh in Summer, that she may
 be well provided for against Winter.
 Let us therefore learne wisdom from
 her example: and let us set before our
 eyes, the looking-glasse of all Crea-
 tures. Let us consider how the birds
 flye, the fishes swimme, the wormes
 creep, the heavens turne the elements
 move, the sea ebbeth and floweth un-
 cessantly: yea the earth it selfe, which
 is the most heaby and unweildy crea-
 ture of all other, yet never ceaseth his
 working, bringeth forth his burden in
 Summer and labouring inwardly
 all the Winter, in concealing, and di-
 gesting his nourishment for the next
 spring. Thus wee see how all crea-
 tures are diligently and painfully ex-
 ercised in their kinds. And therefore
 it is a great shame for us to live idle-
 ly, carelessly, and dissolutely. Let us
 therefore let us once (at last) to flye
 from idleness, and every one to live faithfully,
 diligently.

diligently, and industriously in our severall callings. So shall we both keep Satan at the staves end, and also much sinne out of our soules, which otherwise idlenesse will force in upon us.

Phil. I must needs confesse that idlenesse is a grosse vice in whomsoever it is found. But specially, in my judgement it is most odious in Magistrates and Ministers.

Theol. That is so in truth. For they ought to be the guides, governours, shepherds, and watch-men over the people of God. And therefore for them to neglect their duties and charges, is a most horrible thing, sith it concerneth the hurt of many. Therefore well said the **Heathen Poet**, A Magistrate or Minister may not be lazie or slothfull, to whom the nursing of the people is given in charge, and of whom many things are to be cared for.

Hom. l. 2.

What a lamentable thing therefore is it when Magistrates are prophane, irreligious, popish, vicious, and negligent in the duties of their calling? And how much more lamentable is it, when Ministers neglect their studies, slacke preaching and prayer, and give up themselves, some to covetousness, some to pride, some to husbandry, some to other worldly affaires, and some to spend their time idly in Tavernes,

berns, Ale-houses, gaming rioting,
 and lewd company: wou'd to God
 therefore that both these kinds of
 publike persons would cast off idle-
 nesse and sloath, and with diligence,
 faithfulness, care and conscience, per-
 forme the duties of their places. For
 it is an excellent thing for any to be
 a good man in his place: As a good
 Magistrate that ruleth well, that go-
 verneth wisely, which fauoureth good
 men, and good causes, and defendeth
 them: which also setteth himselfe a-
 gainst bad men and bad causes, and
 punisheth them sharply and severely:
 which moreover maintaineth vertue,
 even of a very love he beareth unto it
 in his heart: and punisheth vice, of a
 very zeale and hatred against it: and
 not for his credit onely, or to please
 some, or because he must needs doe it,
 and can do no lesse, or for any such
 sinister respect: but even of a love to
 God, a care of his glory, a conscience
 of duty, and a fervent zeale against Sin.
 So likewise it is a notable thing for
 a Minister to be a good man in his
 place: to be studious in the Law of
 God, diligent and painfull in preach-
 ing; and that out of a love of God,
 a zeale of his glory, deep pity and com-
 passion toward the soules of the peo-
 ple, seeking by all meanes possible
 to win them unto God, carrying him-
 selfo

himselſe in all his actions amongst them wiſely, religiously, unblameably, and inoffenſibly. So againe, it is a worthy thing to be a good rich man, which doth much good with his riches, which keepeth a good houſe, releeveth the poore, miniſtred to the neceſſities of the Saints, and giveth cheerfully and with diſcretion, where need is. So alſo, it is a commendable thing to be a good neighbour, a good Townſman by whom a man may live quietly, peaceably, joyfully and comfortably.

And laſtly, to be a good poore man : that is, humble, lowly, dutifull, painfull, ready to helpe, and ready to pleaſe.

Oh, I ſay, this is a moſt excellent and glorious thing, when every man keepeth his ſtanding, his range, and his ranck, when all men, with care and conſcience, perſorme the duties of their places : when the husband doth the duty of an husband ; and the wife of a wife : when the father doth the duty of a father ; and the child of a child : when the maſter doth the duty of a maſter ; and the ſervant of a ſervant : when every man ſetteth God before his eyes, in doing theſe things which eſpecially belong unto him. For herein conſiſteth the honour of God, the glory of the Prince, the crowne of the Church, the ſtrength of the Common-wealth, the ſafety of

Cities the strength of Kingdoms, and the very preservation of all things.

Asun. You have said well in some things: but yet I doe not see, but that rich men and women may live idly, sith they have enough wherewithal to maintaine it. For may not a man do with his owne what he list?

Theol. No verily. For you may not take your owne knife, and cut your owne throats with it: neither may you take your owne axe, and kill your owne childe with it. Therefore that reason is naught. Albeit therefore wealthy men and women have great plenty of all things, so as they need not labour, yet let them be profitably employed some way or other: let them exercise themselves in one good thing or other. If they can find nothing to doe, let them give themselves much to private prayers, and reading of the Scriptures, that they may be able to instruct and exhort others. Or else let Ladies and Gentlewomen doe as that good woman Dorcas did, that is, buy cloth, cut it out, worke it, sew it, make Shirts, smocks, coats, and garments, and give them to the poore, when they have so done. For it is said of Dorcas, that shee was a woman full of good works, and almes-deeds which shee did. Shee was a mercifull and tender-hearted woman, she was the poore

Poor mans friend, shee clothed the
 Poore and naked. Shee knew it was a
 sacrifice acceptable to God. Oh that
 the wealthy women of our Land
 would follow the example of Dorcas!
 But (alas) these dayes bring forth
 few Dorcases.

Phil. As you have shewed us the cau-
 ses of the former evils; so now, I pray you,
 shew the causes of this also.

Theol. The causes of idlenesse are,

Evill examples.

Bad education.

Living out of calling.

Phil. Shew us also the remedies.

Theol. The remedies are,

Good education

Labour in your h.

Good examples.

Diligence in a lawfull calling.

Phil. Now then let us come to the last
 signe of damnation, which is oppression.
 And I beseech you, good Sir, speak your
 mind of it out of the Scriptures.

Theol. It is so infinite a matter,
 that I know not where to begin, or
 where to make an end of it. It is a
 bottomlesse sink of most grievous
 enormities. I shall enter into a La-
 byrinth, where I shall not know how
 to get out againe. But sith you are
 desirous to heare something of it, this
 I say. That it is a most cruell mon-
 ster, a bloody vice, a most ugly and

Causes of
 idlenesse.

Remedies
 against
 idlenesse.

hideous fiend of hell The Scriptures
 in very many places doe cry out upon
 it, arraiguing it, adjudging it, and
 condemning it dooene to hell. They
 doe also thunder and lighten upon all
 those which are stained and corrupted
 with this vice, calling them by such
 names and giving them such titles,
 as are taken off from the effects of this
 sinne, and most fit for oppressors: as
 namely, that They grind the faces of
 the poore; that They pluck off their
 skins from them, and their flesh from
 their bones: that They eat them up
 as they eat bread. These are they
 which strive to devour all (like sa-
 vage beasts) and to get the whole
 earth into their hands, either by hook
 or by crook by right or by wrong, by
 oppression, fraud and violence. These
 Caterpillars and Cormorants of the
 earth, are like unto the Whale fish,
 that swalloweth quick up other little
 fishes. They are like a Lion that de-
 voureth other beasts. They are like
 the Falcon, which seizeth, plucketh,
 and preyeth upon other fowles. These
 greedy wolves devour all, and swal-
 low up the poore of the Land. There-
 fore the Prophets of God doe thun-
 der out many great words against
 them.

First, the Prophet Esay saith Chap.
 5.8. Woe unto them that joine house to
 house,

Isa. 3.15

Mic. 3.2.

Psa. 14.4.

house, and field to field, till there be no place for the poore to dwell in, that they may be placed by themselves in the midst of the earth.

Secondly, the Prophet Jeremy saith, Woe unto him that buildeth his house by unrighteousnesse, and his chambers without equity.

Ier. 12, 13.

Thirdly, the Prophet Micah saith, Woe unto them that covet fields, and take them by violence; and so oppresse a man and his house, even a man and his heritage.

Mich. 2, 2.

Fourthly the Prophet Habakkuk cryeth out saying, Woe unto him that buildeth a Tower with blood, and erecteth a City by iniquity. Saint James also most terribly threatneth these kind of men, saying, Goe to now yee rich men, weep and howle for your miseries that shall come upon you. Your Gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.

Hab. 2, 12.

Iam. 5, 1, 2.

Lastly, S. Paul saith flatly that Extortioners shall not inherit the Kingdome of God. Thus we see, how many fearsfull woes and threats are denounced from heaven against the pestilent cut-throats of the earth.

I Cor. 1, 10

. *Phil.* And all little enough. For they are steeped in their sinne, and the stink of it is foked into them, as it will hardly ever be washed out. True

ie

it is that you said, that these cruell oppressing blood suckers are the most pernicious and pestilent vermine that creep upon the face of the earth; and yet I think there were never moe of them then in these daies. For now the wicked world is full of such as do sundry waies bite, pinch, and nip the poore, as wee see by every daies lamentable experience. But you can speak more of it then I: therefore, I pray you, lay open the sundry kinds of oppression used in these dayes.

The sundry kinds of oppressions.

Theo There is oppression by usury.

Oppression by bribery.

Oppression by racking of Rents.

Oppression by taking excessive fines.

Oppression in bargaining.

Oppression in letting of leases.

Oppression in letting of houses.

Oppression in letting of grounds.

Oppression in binding poore men to unreasonable covenants.

Oppression in thrusting poore men out of their houses.

Oppression in hiring poore mens houses over their heads.

Oppression in taking of fees.

Oppression by Lawyers.

Oppression by Church-Officers.

Oppression by engrossers.

Oppression by forestallers.

Oppression of the Church.

Oppression

Oppression of the Ministry.

Oppression of the poore.

Oppression of widowes.

Oppression of Orphans

And thus we see how all swarmes
with Oppressions, and nothing but
Oppressions, Oppressions.

Phil. In truth, this is a most cruell
and oppressing age wherein wee live;
yea a very Iron age. It seemes that the
great ones mind nothing else: they are
altogether set upon oppression; they
dote and dreame of it; they find sweet
in it, and therefore they are mad of it:
As Solomon saith, Oppression maketh
a wise man mad. It seems therefore,
that this vice is of such marvellous
force, that it can bereave men of their
wits, and make them starke mad of get-
ting goods by hooke or by crooke, they
care not how, nor from whom, so they
have it. Yet no doubt the most wise God
hath enacted many good lawes for the
suppressing of this evill, and threatneth
the execution of them in his owne per-
son; and especially his Law doth provide
for the safety of the poore, the father-
lesse, the widow and the stranger. But
you, Master Theologus, can repeat the Sta-
tures better then I, because you are a pro-
fessed Divine: therefore I pray you, let
us heare them from you.

Theol. In the 22 chapter of Exodus,
God made this Law following, You

Duct. 12.

Exod. 22.

Mal. 3.

1 The. 4. 6.

Eccl. 5. 6.

shalt not trouble any widow or father-
 lesse child : If thou vex or trouble such,
 and so hee call and cry unto me I will
 surely heare his cry. Then shall my
 wrath be kindled, and I will kill you
 with the sword; and your wives shall
 be widowes, and your children father-
 lesse. **Again he saith** Thou shalt not
 oppresse an hired servane that is needy
 and poor : but thou shalt give him his
 hire for his day; neither shall the Sun
 goe downe upon it (for hee is poore, and
 therewith sustaineth his life) lest he cry
 against thee unto the Lord, and it be
 sinne uo to thee. **Wherof the Lord**
saith, Thou shalt doe no injury to a
 stranger; for yee were strangers in the
 Land of Egypt. **And God himselfe**
threatneth, that hee will be a swift
 witness against those which keep
 backe the hirelings wages, and vex
 the widow and the fatherlesse. **The**
Apostle saith, Let no man oppresse or
 defraud his brother in any matter. For
 the Lord is an avenger of all such
 things. **Solomon also saith** If in a Coun-
 trie thou seest the oppression of the
 poore, and the defrauding of justice
 and judgement; be not astonied at the
 matter; for he that is higher then the
 highest regardeth, and there be higher
 then they. **All these holy Statutes**
and Lawes, enacted and provided a-
gainst oppressors, doe plainly shew
that as

What care the Lord hath for his poore,
distressed, and desolate people.

Phil. But these oppressing hell-
hounds are such as care for nothing.
No law of the almighty can bridle
them; nothing can feare them; nothing
can restrain them; they have made a
covenant with hel and death. They are
frozen in their dregs, they are past feel-
ing. And, as Job saith, These are they
that abhorre the light; they know not
the waies thereof, neither continue in
the paths thereof. Their hearts are as
hard as the Adamant, Nothing can move
them, nothing can work upon them.
There is great crying out every where
of the stone in the reines, which indeed
is a great torment to the body. But
there is no complaining of the stone in
the heart, I meane a stony heart, which
is the worst disease that possibly can
fall into the soule of a man; and yet
in these times it groweth very rife. For
mens hearts are as hard as brasle, and
as the nether Mill-stone, as the Scri-
pture speaketh. For many, especially of
these unmercifull and oppressing ty-
rants, say in their hearts, God will doe
neither good nor evill. Therefore they
put the evill day far from them, and
approach to the fear of iniquity. They are
at ease in Sion; they lie upon beds of
Ivorie, and stretch themselves on their
beds and eat the Lambs of the flocke,
and

Iob 24. 14

Zeph. 3. 13

Amos 6.

3:9

Isa. 5. 12.

Ps. 10. 11.

and the calves out of the stall. They sing to the sound of the Violl: they invent instruments of musick, like David; they drink wine in bowles, and no man is sorry for the afflictions of Ioseph, that is, the troubles of Gods people. The Prophee say also complaines of these kinde of men, saying, They regard not the work of the Lord, neither consider the worke of his hands. And another Prophet saith, They say in their hearts, God hath forgot, he hides away his face and will never see. They are so proud, that they seek not for God. They thinke alwaies there is no God: his Iudgements are farre out of their sight, their waies alway prosper, and therefore they say in their hearts, Tush, we shall never bee moved, no come in danger.

Theol. You haue spoken very well touching the steellnesse and hardnesse of these mens hearts, who are so unmercifull to their poore neighbours that almost none can liue by them. They doe so disturbe and disquiet all things, that poore men can dwell in no rest by them. Therefore truly saith the wise King, A mighty man molesteth all, and both hireth the fool and hires those that passe by: but the poore man speaketh with prayers, That is, by the way of entreaty and supplications. For the poore are affraid of them: they quake when they see them, as the beasts

beasts quake at the roaring of a Lion. Many poore Farmers, poore Husbandmen, poore Herdes, poore Laborers, poore Widowes and Orphelings, doe quake and tremble when these greedy Molchers come abroad. And (as Iob saith) The poore of the earth hide themselves together. For (alas ! in their hearts they cannot abide the sight of them) they had as lyebe meet the Devil as meet them, for feare of one displeasure or another. For either they feare that they will swarne them out of their houses, or partly about more Rent, and greater covenants, or beg away their best kine, or borrow their horses, or command their carts, or require a weeks work of them, and never pay them for it, or a twelvemonths pasture for a couple of Geldings, or that they'll make one quarrell or another unto them, one mischief or another. So that these poore soules cannot tell what to doe, or which way to turne them, for feare of these cruel! Termagants. They are even weary of their lives. For they have no remedy for these things, but even to beare it off with head and shoulders. Therefore they often wish they were out of the world, and that they were buried quicke. They say, if any will knock them on the head, they will forgive him. O most piteous case!

Iob 24. 4.

O lamentable hearing! These poore
 silly creatures are faine to drudge and
 moile all the yeare long in winter and
 Summer, in frost and snow, in heat
 and cold, to provide their Rents that
 they may be able to pay their cruell
 Landlord at his day. For else how
 shall they be able to looke him in the
 face? Yet their rent is so rack't, that
 all they can doe is little enough to pay
 it, and when that is paid (alas) the
 poore man and his wife and child en
 have little left to take to, or to main-
 taine themselves withall; they are
 faine to gnaw of a crust, to fare hard-
 ly, and goe thinny clad. Sometimes
 they have victuals, sometimes they
 none. The poore children cry for bread.
 Poore widows also and poore father-
 lesse children are found weeping and
 mourning in their houses and in their
 streets. So that now we may with
 Solomon, Turne and consider all the
 oppressions that are wrought under
 the Sunne. We may behold the teares
 of the oppressed, and none comforteth
 them. For the mighty ones doe wrong
 the weaker, even as the stronger
 beasts doe push and harue the feebler.
 These griping oppressors doe pinch
 the poore even to the quicke. They
 pluck away from the fatherlesse & wi-
 dowes that little which they have. If
 there be but a Cow, or a few sheep left,
 they

Eccl. 4.1.

they will have them. If there be a little commodity of house or Land, oh what devices they have to win it in, and to keep it away! These tyrants will goe as high as the bed they lye upon. They know well enough, the poore men are not able to wage law with them; and therefore they may doe what wrong they will, and shew what cruelty they list. Hence come the teares of the oppressed; hence cometh the weeping and wailing of the poore. But alas, poore soules! they may well weep to ease their hearts a little; but there is none to comfort them: remedy they can have none. But yet assuredly, the everlasting God doth look upon them, and will be revenged. For the cries of the poore, the fatherlesse and the widowes, have entred into the eares of the Lord of Hosts, who is an avenger of all such things; yea, a strong revenger, as Solomon saith, Enter not into the field of the fatherlesse, for their revenger is strong; hee himselfe will plead their cause against thee. And againe he saith, Rob not the poore, because he is poore; neither tread down the afflicted in the gate; for the Lord pleadeth their cause, and will spoile their soules that spoile them. Wee see then, that the most just God will be revenged of these unmercifull tyrants.

Pro. 23. 14.

Pro. 22. 6.

He will not alwaies put up these wrongs and injuries done to the poore.

In the eighth Chapter of the Prophet Amos, he sweares by the excellency of Iacob, that he will never forget any of their works. And againe he saith by his Prophet Ieremy, Shall I not be avenged on such a nation as this?

Surely he will set his face against them to root them out of the earth. For indeed they are not worthy to crawle upon the face of the earth, or to draw breath among the sonnes of men. It is written in the booke of Psalmes, that God would set these fel- lowes opposite against him, as a Butt to shoot at: that hee will put them apart, and the strings of his bow shall he make ready against their faces. Be astonished at this O ye Heavens, and tremble O thou earth. Heare this O ye cruell Land-lords, unmercifull oppellors, and blood-suckers of the earth. You may well be called blood-suckers: for you sucke the blood of many poore men, women, and children: you eat it, you drink it, you have it serbed in at your sumptuous tables every day, you swallow it up, and live by it. And, as Iob saith The wilderness give you and your children food: that is, you live by robbing and murdering. But woe, woe unto you that ever you were borne. For the blood

Ps. 21. 12.

Iob 24. 5.

of

of the oppressed, which ye have eaten and drunken, shall one day cry for speedy vengeance against you; as the blood of Abel cryed against Cain. Their blood shall witness against you in the day of judgement: and the teares of many poore starved children, orphans and widows shall cry out against you. Was the Lord revenged of Ahab for his cruell and unjust dealing with poore Naboth, and shall hee not be revenged of you? Did the Dogs lap the blood of Ahab, and shall you escape? No, no: you shall not escape. The Lord will be a swift witness against you, as he saith in Malachie. Was the Lord angry with the rich of the people for oppressing the poore (so as the cry of the people, and of their wives, against their oppressors, was heard of the Almighty) and doe you think you shall escape scot-free? Doth not the like cause bring forth the like effect: the like sin, the like punishment? Know therefore for certainty, that the Lord hath coffers full of vengeance against you, and one day he will unlocke them, and bring them forth in the sight of all men.

Know also that the timber of your houses, and the stones of your wals, which you have built by oppression and blood, shall cry against you in the day.

1 Kin. 21.

Mal. 3.

Neh. 5.

Hab. 2.

day of the Lords wrath, as the Prophet Habakkuk telleth you. The stone (saith he) shall cry out of the wall; and the beame out of the timber shall answer it. Where the Prophet telleth you, that the wals of your houses built in blood, shall cry out loud and shrill, and play the Choristers in that behalfe, so as they shall answer one another on either side. The one side singeth, Behold blood; the other, Behold murder. The one side, Behold deceit; the other, Behold cruelty. The one, Behold pilling and polling, the other, Behold caberousnesse. The one, Behold robbery; the other, Behold perjury. And thus you see how the stones and timber of your houses shall befall upon you. And howsoever you put on you brazen browes, and harden your hearts against these th earnings of the most terrible God and Lord of Hosts; yet one day you shall (spite o your hearts, will yee, will yee) be brought forth into judgement: you shall once come to your reckoning, you shall at last be apprehended, convicted and arraigned at the barre of Gods Tribunal seat before the great Judge of all the world. Then sentence shall passe against you, even that most dreadfull sentence, Goe yee cursed into hell fire, there to be tormented with the Devill and his An-

Mat. 25.

Fels forever. **O** then, Woe, Woe unto
you: For what shall it profit a man
to winne the whole world, and lose his
owne soule? saith our Lord Jesus.
Surely, even as much, as if one
should winne a farthing, and lose an
hundred thousand pounds. For if he
shall be cast into hell fire which hath
not given of his owne goods righte-
ously gotten, as our Saviour avouch-
eth; where then shall he be cast, that
hath stolen other mens goods? And
if he shall be damned that hath not
clothed the naked; what shall become
of him that hath made naked them that
were clothed? Oh, therefore repent
in time, O yee cruell oppressors, seeke
the Lord while he may be found, call
upon him while he is nere: lay aside
your savage cruelty, visit the father-
lesse and widew in their distress, deale
your bread to the hungry; helpe them
to their right which suffer wrong:
deale mercifully with your tenants:
With not your rents any more y^ech
not the poore seruant, for whom Chri-
st died: pay them, I say, on paine them-
selves. Deale kindly and friendly with
them: and settle your great accounts:
remember the title of your sayes,
and the manner of your life: rent your
tents and not your clothes. Come
unto the Lord with all your heart,
with weeping fasting, and mourning:
present

Mat. 16.

preuent Gods wrath with a sacrifice
of teares: pacifie his anger with the
calbes of your lips: and with a con-
trite spirit: be grieved for that which
is past, and amend that which is to
come: Stand it out no more at the
swords point against God: for it
will not worke you to streth; he is too
strong for you. Your onely wisdom
is to come in. Come in therefore,
come in, yee rebellious generation:
submit your selves to the great King:
humble your selves under his mighty
hand; cast down your swords and
targets: yeld unto our God. So shall
you escape the vengeance to come: so
shall God accept you, have mercy up-
on you, receive you to fauour grant
you a generall pardon for all your
rebellious and admit you in o the
number of his faithfull and loyall
subjects.

Phil. I conceive by diuers speeches
which you have alleadged, that goods
got by oppression and cruelty, will never
prosper long. For oppressors coin their
money upon their neighbours skins.
How then can it be blessed?

Theol. You haue spoken a truth,
for, as it hath been shewen before,
that those goods which are got by
swearing and lying are cursed so all
these that are got by oppression and
violence, are more cursed. Therefore the

the Lord saith by his Prophet Jeremy,
As the Partridge gathers the young
which shee hath not brought forth; so
hee that gathers riches, and not by
right, shall leave them in the midst of
his dayes; and at his end shall bee a
foole, and his name shall be written in
the earth.

Ier. 17. 11.

Phil. Would to God our Magistrates
and Governours would take speedy or-
der for the remedying of these things,
and for the redressing of such grievous
enormities as are among us; or that
they themselves would step in, and deli-
ver the oppressed from the hand of the
oppressor.

Theol. Job was an excellent man
for such matters. For, it is said of
him, that He brake the iawes of the un-
righteous man, and pluckt the prey out
of his teeth. Where we see how Job was
a meane to deliver the innocent, and
to pull the Lambe out of the Lyons
clawes. Moreover, it is written of
him in the same Chapter, that the
blessing of him that was ready to
perish came upon him, and that he
caused the widowes heart to rejoyce;
that he was the eye to the blind, the
feet to the lame, and the father to
the poore: and when he knew not the
cause, he sought it out diligently. O
what a notable man was this! O
that we had many Job in these daies!

Iob 29. 25

Iob 29. 25

Wise

Pro. 14. 12

wise Solomon doth most grabely advise us all to follow Jobs example in this behaife. Deliver (saith he) them that are oppressed and drawne to death: for shouldst thou withdraw thy selfe from them which goe downe to the slaughter: would to God this counsell were well weighed and practised amongst us.

Phil. I marvell much with what face these cruell oppressors can come before God in his holy Temple to pray, and offer up their sacrifices unto him. For wee see, many of them though they have such fowle hands, and soule hearts, as we have heard; yet for all that, will most impudently presume to come to the Church and pray: or at least, when they are laid in their beds at nights, and be asleepe, then wil they mumble over their prayers, or be pattering some Pater-nosters.

Isa. 1. 15.

Theol. Was, alas poore soules! all that they do in matters of Gods worship is but hypocrisie and dissimulation. For in truth they are not for God, they love him but from the teeth outward: their mouths are with him, but their heart goes after covetousnesse and their hands are full of blood. And therefore God doth both abhorre them and thei'r prayers. For, saith he, Though they stretch out their hands, yet will I hide mine eyes from them: and
though

though they make many prayers, yet will I not heare them. For their hands are full of blood.

Whereover the Holy Ghost saith, He that turnes away his eare from hearing the Law, even his prayer is abominable. David saith, If I regard wickednesse in my heart, God will not heare my prayer.

Our Lord Jesus also affirmeth, that God heares not sinners, that is, Stubborne and careless sinners. So then we may cleerly see (by all these testimonies of holy writ) what account God makes of the prayers of oppressors, and all prophane and ungodly men: namely, that he doth hate them, and abhorre them as loathsome and odious in his sight.

Phil. Now in conclusion, shew us the causes of oppression.

Theol. The causes are these:

Cruelty.

Covetousnesse.

Hard-heartednesse.

An evil conscience.

The Devill.

Phil. Let us heare also the remedies,

Theol. The remedies be these:

Pity.

Contentation.

Tender affections:

A good conscience.

Much prayer.

Phil. Now Sin you have at large uttered

Pro 28, 9.

Pf. 66. 18

Ioh. 9. 31.

Causes of oppression.

Remedies of oppression.

tered your mind concerning these grosse corruptions of the world, & have plainly and evidently proved them to be the deadly poyson of the soule : so also. I pray you, satisfie us in this, whether they be not hurtfull also to the body, goods, and name.

I Iohn 5.

Ier. 5. 25.

Theol. I have dwelt the longer in these common vices of the world, because almost all sorts of men are stained with one or other of them : and therefore they can never be enough spoken against. For the whole world lyeth in them, as Saint Iohn testifieth. If men therefore could be recovered of these diseases, no doubt there would be a ready passage made for the abundance of grace ; and we should have a most flourishing Church and Common-wealth : but as long as these doe lie in the way, there is small hope of greater mercies and blessings to be poured upon us ; or that ever we shall come to have an inward conversation with God. For these vices blind our eyes, burthen our hearts, and (as the Prophet Ieremy saith) hinder good things from us. But touching your petition ; I must needs grant, that as these vices are the very bane of the soule, and most certaine signes of condemnation : so are they very dangerous to the body, goods and name : yea and to the whole

Wholc Land, both Church and Common-wealth.

Phil. Shew us out of the Scriptures what danger they bring to the body.

Theol. **The Lord our God saith,** that if we will not obey him, nor keep his Commandements (but break his covenant) hee will appoint over us hastie plagues, consumptions, and the burning Ague, to consume the eyes, and to make the heart heavie. So also hee saith, that if we will not obey his voice, to observe all his Commandements and ordinances, that then hee will make the pestilence cleave unto us, untill hee have consumed us: that he will smite us with the Scaber, with the botch of Egypt, with the Canrods, with the Scab, and with the Itch; that also hee will smite us with madnesse, and with blindness, and with astonishment of heart. So then you see what great evils the Lord threatens to inflict upon our bodies in this life, for these and such like finnes. But on the contrary, the Holy Ghost saith, Feare God, and depart from evill: so health shall be to thy navell, and moisture to thy bones.

Phil. What evill dee these forenamed sins bring upon us in our goods and outward estate?

Theol. **They cause God to curse us**

in

Lev. 26.
16.

Le. 28. 21.

Pro. 23. 7

Deut. 33.

Deut. 27.

in all that we set hand unto, as plentifully appeareth in the forenamed Chapter: Where the Lord saith thus, If thou wilt not obey the commandments of the Lord thy God, cursed shalt thou be in the Towne, cursed also in the field; cursed shall be thy basket and thy store; cursed shall be the fruit of thy body, and the fruit of thy Land, and the increase of thy Kine, and the flocks of thy Sheep. Cursed shalt thou be when thou comest in, and cursed also when thou goest out. The Lord shall send upon thee cursing, trouble and shame, in all that thou settest thy hand unto. And further he saith, That he will breake the staffe of their bread; that ten women shall bake their bread in one oven, and they shall deliver their bread againe by weight, and they shall eat and not be satisfied. You do therefore apparently see, that these sins will draw downe Gods wrath upon us, and all that we have.

Psil. What hurt do these sins to our good name?

Theol. They bring reproch, shame, and infamy upon us, and cause us to be abhorred and contemned of all good men. They doe utterly blot out our good name. For as vertue makes men honourable and respected; so vice makes men vile and contemptible. This is set before, Where the Lord

Lord threatens Israel, that for their
 finnes and disobedience hee will make
 them a Proverbe and common talke.
 yea, a reproofe and astonishment among
 all people. In sundry other places of
 the Prophets he threatens, for their
 sinnes to make them a reproofe, a shame,
 an hissing, and nodding of the head to
 all Nations.

2 Kin. 91.
7.

Ezek. 5. 5.

Phil. I do verily thus think, that as
 sinne generally doth staine every mans
 good name, which all are chary and
 tender of: so especially it doth blot
 those which are in high places, and of
 speciall note for learning, wisdom and
 godlinesse.

Theol. You have spoken most truly,
 ly, and agreeable to the Scriptures.
 For the Scripture saith, As a dead
 flie causeth the Apothecaries ointment
 to stinke: so doth a little folly
 him that is in estimation for wisdom
 and for honour. Where Solomon
 sheweth, that if a flie get into the
 Apothecaries box of ointment, and
 dye, and putrifie in it. the marroth is
 though it be never so precious: even
 so, if a little sin get into the heart, and
 breake out into the forehead of a man of
 great fame for some singular gifts, it
 will blurre him, though he be never so
 excellent.

Eccles. 10. 1.

Phil. Shew me this, I pray you more
 plainly.

K 2

Theol.

Theol. Wee obserue this, in all experience, that if a Noble-man be a good man, and haue many excellent parts in him of curtesie, patience, humilitie, and love of Religion; yet if he be covetous, the common people will haue their eye altogether upon that, and they will say, Such a Noble-man is a very good man, but for one thing: he is exceeding covetous. oppresseth poore men, and dealeth hardly with his Tenants, keepeth no house, doth little good in the Country where he dwelleth. And this is it that marreth all.

Moreover, let a Judge, a Justice, or a Magistrate, be endued with excellent gifts of prudence, policy, temperance, liberality, and knowledge in the Law: yet if they be giuen to anger, or taking of bribes, oh how it will disgrace them amongst the people! for they will say, he is a worthy man indeed, but there is one thing in him that marreth all: he is an exceeding angry and furious man, hee is as angry as a waspe, he will be in a pelling chafe for every trifle: he will fret and fume, if you doe but blow upon him. And besides this, hee is a very corrupt man: he is a great taker of bribes: he loveth well to be bribed: he will do any thing for bribes.

Furthermore, if any Preacher be a
man

man of great gifts, the common people will say of him: Oh, he is a worthy man indeed, an excellent Scholar, a profound Divine, a singular man in a Pulpit: but yet for all that, he hath a shrewd touch which marreth all; he is an exceeding proud man; he is as proud as Lucifer. He hath very great gifts indeed but I warrant you he knoweth it well enough: For he carrieth his crest very high, and looketh very sternely and disdainfully upon all other men. He is unmeasurably puffed up with overweening, and thinketh that he toucheth the clouds with his head. Thus therefore we see, how the dead flies marre all, and how some one sinne doth disgrace a man that otherwise doth excell.

Phil. What is the cause why some one sin doth so blot and smut the most excellent men?

Theol. The reason hereof is, because such men are as a candle set upon a Candlestick, or rather upon a scaffold or mountaine, for all men to behold and looke upon. And sure it is, they have a thousand eyes upon them every day; and that not onely gazing up them, but also prying very narrowly unto them, to spy out the least mote, that they may make a mountaine of it. For, as in a cleane
 It 3 white

White paper one little spot is soon espied but in a piece of broken paper twenty great blurs scant discerned: Even so in Noble-men, Judges, Magistrates, Justices, Preachers and Professors, the least spot or speck is soon seen into; but among the baser sort, and most gross sinners almost nothing is espied or regarded.

Phil. Sigh the eyes of all men are bent and fixed upon such men as are of some note, therefore they had need very heedfully to look to their steps, that they may take away all advantage from them that look it.

Theol. Yes verily: And furthermore, they had need to pray with David alwayes, Direct my steps, O Lord, in thy Word; and let no iniquity have dominion over me. And againe, Order my goings, that my foot-steps slip not: uphold me in my integrity. For if such men be never so little given to swearing, to lying, to drinke, or to women, it is espied by and by, and therewithall their credit is cracked, their fame over-cast, their glory eclipsed, and the state of their good name presently spoiled.

Phil. Now as you have shewed what great hurt these sins doe bring upon our soules, bodies, goods, and name: so also, I pray you, shew what danger they bring upon the whole Land.

Theol.

Pl. 119. 13

Pla. 41. 42

Theol. Questionless, they pull downe the Wrath of God upon us all, and give him just cause to breake all in pieces, and utterly to subvert and overthrow the good estate both of Church and Common-wealth, yea to make a small consumption and desolation of all. For they be the very firebrands of Gods Wrath, and, as it were, touch-wood to kindle his anger and indignation upon us. For the Apostles say, For such things cometh the wrath of GOD upon the children of disobedience.

Col. 3. 6.

Phil. Declare unto us out of the Scriptures, how the Lord in former times hath punished whole Nations and Kingdomes, for these and such like sins.

Theol. In the fourth of Hosea, the Lord telleth his people, that he hath a controversie with the Inhabitants of the Land: (and the reason is added) because there was no truth, nor mercy, nor knowledge of God in the Land. By swearing, lying, killing, stealing, and whoring, they breake out, and blood toucheth blood. Therefore shall the Land mourn; and every one that dwelleth therein shall be cut off.

Hos. 4. 1.

Wherthen wee see what it is that will incense God against us, and cause us all to mourne. So likewise the Lord threatneth by his Prophet Amos, that for the cruelty and oppres-

Amos 3.8 Son of the poore, he would plague the whole Land. Shall not the Land tremble for this saith the Lord, and every one mourne that dwels therein.

Iere. 7. 19 20. Againe, the Lord saith by the Prophet Ieremy, Doe they provoke me to anger, and not themselves, to the confusion of their owne faces? Therefore thus saith the Lord, Behold, mine anger and my wrath shall be poured upon this place, upon man and beast, upon the trees of the field, and upon the fruit of the ground; and it shall burne and not be quenched.

Ier. 22. 5. Againe the Lord saith; If yee will not heare these words, I sweare by my selfe (saith the Lord) that this house shall be waste, and I will prepare destroyers against thee, every one with his weapons, and they shall cut downe thy chiefe Cedar-trees, and cast them into the fire.

Eze. 5. 7. Likewise the Lord threatneth by his Prophet Ezekiel, saying: Because you have not walked in my Statutes, nor kept my Iudgements: therefore behold, I, even I, come against thee, and will execute judgement in the midst of thee, even in the sight of the Nations; and I will doe in thee that I never did before, neither will I doe any more the like, because of all thine abominations. For in the midst of thee, the fathers shall eat their sons, and

and the sons shall eat their fathers. **Againe,** by the same **Prophet the Lord saith,** The Land is full of the judgement of blood, and the Citie full of cruelty. Wherefore I will bring the most wicked of the Heathen, and they shall possesse their houses. I will also make the pompe of the mighty to cease, and the holy places shall be defiled. When destruction cometh, they shall seeke peace, and not have it. Calamity shall come upon calamity, and rumour upon rumour. Then shall they seek a vision of the Prophet: but the Law shall perish from the Priest, and counsell from the Ancient. The King shall mourne, and the Prince shall be clothed with desolation, and the hands of the people in the Land shall be troubled. I will do unto them according unto their waies, and according unto their judgement I will judge them: and they shall know that I am the Lord, **Last of all, the Lord saith by his Prophet Jeremy,** Heare, O earth: Behold, I will cause a plague to upon this people, even the fruit of their owne imaginations, because they have not taken heed to my words and to my Law, but cast it off.

Ezek. 7.
23, 27.

Ier. 4. 19.

Almost innumerable places to this purpose are to be found in the writings of the **Prophets**: but these may suffice to prove the maine point;

to wit, that the iust God doth punish whole nations and Kingdomes for the sins and rebellions thereof.

Phil. Sith all these sins (for the which the Lord did execute such uniuersall punishments upon his owne people) do abound and over-flow in the Land, may wee not iustly feare some great plague to fall upon us? and the rather, because our transgressions doe increase daily, and grow to a full height and ripenessse; so as it seems, the harvest of Gods vengeance draweth neer, and approacheth?

Theol. We may indeed iustly feare and tremble. For if God spared not the Angels that sinned, how shall he spare us? If he spared not his owne people, what can we look for? If he spared not the naturall branches, how shall he spare us that are wilde by nature? are we better then they? Can we look to be spared, when they are punished? are not our finnes as many, and as great as theirs? Doth not the same cause bring forth the same effect? Is the Wrath of the Lord shorted? Or is not God the same iust God to punish sinners, that hee was then? Yes, yes assuredly. And therefore wee have great cause to mourne and lament, to quake and tremble, because there is a naked sword of vengeance hanging over our heads.

heads. Thus did Jeremy, thus did Amos, thus did Habakkuk; When they plainly saw the imminent wrath of God approaching upon the people of Israel and Iudah.

Ier. 4. 19.
Amos 5. 6
Hab. 3. 16

Phil. I thinke we may the rather doubt and feare, because the punishment of these fore-named vices is neglected by the Magistrate. For commonly when they that beare the sword of Iustice, doe not draw it out to punish notorious offenders and malefactors, the Lord himselfe will take the matter into his owne hands, and be revenged in his owne person: which is most dreadfull and dangerous. For, it is a fearfull thing to fall into the hands of the living God.

Heb. 10. 13

Theol. You have spoken a truth: For if those which are Gods Deputies and Vicegerents in the earth, doe their duties faithfully in punishing vice, and maintaining vertue, in punishing the wicked, and favouring the goodly: then assuredly evil shall be taken out of Israel, Gods wrath prevented, and his judgements intercepted: as it is written, Phineas stood up and executed judgement, and the plague was stayed. But if they (for feare, favour, affection, gaine flattery, bribery, or any other sinister respect) shall be too sparing and remisse in punishing of grasse offenders, and

Psal. 109.
30.

be

be rather ready to smite the righteous, then doe they exceedingly provoke Gods wrath against the Land, and against themselves.

Phil. One thing I do greatly lament: that there be either none at all, or very tender censures, either by the Civill, or Ecclesiasticall authority, for diverse of these fore-named vices: as pride, covetousnesse, oppression, lying, idlenesse, swearing, &c.

Theol. It is a thing to be lamented indeed. For where doe we see a proud man punished: a covetous man punished, an oppressor punished, a swearer punished, a lyer punished, an idle person punished? Now, because they know they cannot, or shall not be punished, therefore they are altogether hardened, and inboldened in their sins, as the wise man saith: Because sentence against an evill worke is not executed speedily, therefore the hearts of the children of men are fully set in them to doe evill.

Phil. One thing I doe much muse at, wherein also I desire to be further satisfied, viz, what is the cause, that under so godly a Prince, so many good laws, and so much good preaching and teaching, there should notwithstanding be such an excesse and over-flowing of sin in all estates?

Theol. The causes hereof are di-

berg and manifold. But I will nominate foure especiall ones in my judgement: The first is, mans naturall corruption; which is so strong, as almost nothing can bidele it. The second is, ill presidents, and externall provocations to evill. The third is, the want of teaching in many congregations in the Land: by reason whereof many know not sin to be sin. The last reason is, the corruption and negligence of some such as are in authority.

Phil. Doth not this inundation and over-flowing of sin, with the impunity of the same, prognosticate great wrath against us?

Theol. Yes undoubtedly, as it hath in part been shewed before. And there be divers other presages of wrath, though not of the same kind: which are these;

Unthankfulness for the Gospel.

The abuse of our long peace.

Our secret Idolatries.

Our generall security.

Our ripeness in all sin.

Our abuse of Gods mercy.

Our abuse of his long patience.

The coldnesse of Professors.

Our not profiting by former judgements: as pestilence, famine, death, and the shaking of the sword.

Nine
predi-
ctions, or
fore-signs
of wrath.

Phil. This last I take to be a special token of approaching vengeance: that wee have not profited by former warnings.

Theol. True indeed. For it is an ordinary thing with G D, when men will not profit by milde corrections, and common punishments; then to lay greater upon them. And when a former trouble both as no good, we are to feare a small consuming trouble. For so we reade in the Prophecy of Hosea, that at the first God was to Ephraim as a moth, and to Iudah as rottenesse: but afterward, when as they profited not by it, he was to Ephraim as a Lion, and to Iudah as a Lions whelpes. So the Lord saith in another place, that if they will not come in, and preise obedience at the first call of his wrath, then he will punish them seven times more, but if they continue in their stubbornnes, then he threatneth to bring seven times more plagues upon them, according to their sinnes. If by all these they would not be reformed, but walke stubbornly against him, then he threatneth, yet seven times more for their sinnes: and the fourth time, yet seven times more. The proofe heretofore we have in the booke of the Judges: where we reade how the people of Israel for their sinne were in subjection to

Hos. 5.12.

Le. 26.18.

verse 21.

verse 24.

verse 28.

to the King of Aram Nabathaim eight
 yeares: afterward because they pro-
 voked nothing by it, but returned to
 their old sinnes therefore they served
 the King of Moab eighteen yeares.
 After that againe, for their new sinns
 and provocations, the Lord gave them
 up into the hands of Midian seven
 yeares. After all this, for the renew-
 ing of their sinns, the Lord sold them
 into the hands of the Philistines and
 the Ammonites, which did grievously
 bereave and oppresse them for the space
 of eighteen yeares. Last of all wee
 reade, that when neither famine, nor
 pestilence could cause them to returne
 unto him, then he delivered them up
 to the sword of their enemies, and held
 them in bondage and captivity thre-
 score and ten yeares. After all this,
 when they were delivered out of cap-
 tivity, and returned home safely to
 their owne Nation, and enjoyed some
 good time of peace and rest, yet at last
 they fell to the renewing of their sinns
 and therefore the Lord plagued them
 most grievously, by the divided Greeke
 Empire, then Mages and Egypt, Se-
 leucie and Lagide, and that by the
 space almost of three hundred yeares.
 And this is it that the Prophet Ho-
 sea did fore-tell, that the children of
 Israel should remaine many dayes with-
 out a King, and without a Prince, with-

Iud.3.8.

Iud.3.

Iud.6.1.

Iud.10.9.

Psa.103.3

Ezek.38.

Hos.3.4.

out an Offering, and without an Image, without an Ephod, and without a Tera-
phim.

Phil. You have very largely laid open this last token of vengeance: to wit, that God at the first doth but beat us upon the coat, but if we continue in sin, he will whip us on the bare skin: and if men will not yield at the first gentle strokes, then he will strike harder and harder, till he have broken our stout stomachs, and made our great hearts come downe. Therefore it is good yeelding at the first: for wee shall get nothing for our sturdinesse against him. Wee doe but cause him to double his strokes, and strike us both side long and over-thwart: for he cannot endure that we should grundle against him with stubborne fullennesse. But now to the point. Sith there are so many presages and fore-signes of Gods wrath, I pray you shew what it is that stayeth, the execution, and very downfall of the same:

Theol. The prayers and teares of the faithfull are the spectall meanes that stay the hand of God from striking of us. For the prayers of the righteous are of great force with him; even able to doe all things. *St James* saith, that the prayer of a righteous man availeth much if it be fervent and bringeth the example of Elias to prove it.

Iam. 5. 17

it. For saith hee, Though Elias was a man subject to the like passions that wee be, yet was hee able by his prayers both to open and shut the Heavens, Abraham likewise preballed so farre with God by his prayers for Sodom, that if there had been but ten iust men found in it, it had been spared. The Almighty God saith by his Prophet, Though Moses and Samuel stood before mee, yet mine affection could not be toward his people. Which both plainly shew, that Moses and Samuel might have done much with him, had he not been so fully bent against his people for their sins as he was. So likewise hee saith in the Prophecie of Ezekiel, Though these three men, Noah, Daniel and Iob, were amongst them, they should deliver but their owne soules by their righteousness. Which also sheweth, that if there had been any possible entreating of him for the Land, these three men might have done it: but now hee was resolutely determined to the contrary. In respect therefore that the zealous Preachers, and true Professors of the Gospel doe so much preballe with God by their prayers, they are said to be the defence and strength of Kingdoms and Countries, of Churches and Common-wealths: as it is said of Elias, that hee was the Chariot of Israel, and the Horse-

Gen. 18.

Ier. 15. 1.

Eze. 14. 14.

2 Kin. 2. 12

men

2 Kin. 6. 17. man th' roof, Elisha also was embro-
wed with a mountains full of Horses,

and Chariots of fire And sure it is,
that Elisha and Elisha are not only
the Chariots and Horsemen of Israel,
but also by their Prayers they doe
cause God himselfe to be a wall of fire
round about it: as the Lord saith by
his Prophet; I sought for a man a-

Ez 22.30 mong them, that should make up the
hedge, and stand in the gap before me
for the Land; that I might not destroy
it: but I found none which sheweth,

that if there had been but some few
to have stood in the breach, he would
have spared the whole Land. This al-
so appeareth more plainly in the Pro-
phets of Jeremy, where the Lord saith
thus: Run to and fro by the streets of

Ier. 5.

Ierusalem; behold and enquire in the
open places thereof, if you can find a
man, or if there be any that executeth
Iudgement, and seeketh the truth, and
I will spare it. Oh then markes and

consider, what a man may doe: yea,
what one man may doe: what an
Abraham may doe. what a Moses may
doe: what an Elisha may doe: what a
Daniel, what a Samuel, what a
Iob, what a Noah may doe! Some one
man by reason of his high favour
with the Eternal, is able sometimes
to doe more for a Land by his prayers
and tears, then many prudent men
by

by their counsell, or ballant men by their swords. Yea it doth evidently appeare (in the sacred Volume of the holy Ghost) that some one poore Preacher, being full of the Spirit and Power of Elijah doth more in his Study (either for offence, or defence: either for the turning away of wrath, or the procuring of mercy) then a camp royall, then forty thousand strong: yea (as the Spirit speaketh) Though they all have their swords girded to their thighs, and bee of the most valiant men of Israel. And this is cleerly proved in one verse of the booke of Malacze. Where the Prophet, having reckoned up the sinnes of the people, addeth, Therefore the Lord minded to destroy them, had not Moses (his chosen) stood in the breach, to turne away his wrath, lest he should destroy them. See therefore what one man may doe with God. Some one man doth so bind the hands of God, that when he would strike, he hath no power to doe it: as it is said of Lot, I can doe nothing till thou be come out. See how the Lord saith, hee can doe nothing, because he will doe nothing: he doth wittingly and willingly suffer his hands to be manacled, and bound behind him, for some fewes sake which he doth make more account of then all the world besides;

Can. 3. 7.

PL 106. 23

Gen. 19: 30.

Exod. 22.
30.

besides; so precious and deare are they
they in his sight. Likewise it is writ-
ten, that the Lord was exceedingly
incensed against the Israelites for
their Idolatrous Caste which they
made in Horeb; yet he could doe no-
thing, because Moses would not let
him. And therefore he saileth to en-
treating of Moses, that Moses would
let him alone, and intreat no more for
them. Oh (saith the Lord to Moses)
let me alone, that my wrath may
wax hot against this people, and that
I may consume them. Thus we see
that except Lot goe out of the City,
and Moses let him alone, he can do no-
thing. O the profoundesse and alti-
tude of Gods mercy toward man-
kinde! O the height and depth length
and breadth of his mercy toward some!
O that the most glorious and invi-
sible God should so greatly respect
the sons of men! for what is man,
that he should be mindfull of him or
the sonne of man that he should regard
him? Let us therefore that are the
Lords Remembrancers, give him no
rest, nor let him alone, untill we have
some security and good assurance from
him, that he will turne away from us
the wrath which we most justly have
deserved that he will spare us, and
be mercifull unto us. Yea, as the
Prophet saith, Let us never leave him
nor

Isa. 62.7.

nor give him over, till he repaire and
 see up Ierusalem the praise of the world:
 lest for default hereof, that be charged
 upon us, which was charged upon
 the head of some of the Prophets in
 Israel, that they were like the fores
 in the worst places, that they had not
 risen up in the gaps, neither made up
 the hedge for the house of Israel. For
 now adates (alas) wee have many
 hedge-breakers, few hedge-makers;
 many openers of gaps, few-stoppers;
 many makers of breaches, to let in
 the floods of Gods wrath upon us,
 but very few that by true repentance
 go about to make up the breach, and
 to let downe the sluices, that the gush-
 ing streames of Gods vengeance may
 be stopt and stayed.

Ezek. 13.
 4, 5.

Phil. I see now plainly see, that there
 be some in high favour with God, and as
 we say, greatly in his books: sith his
 love is so great unto them, that for their
 sake he spareth thousands.

Theol. It is written in the Pro-
 verbs of Solomon, that the righteous
 in a land are the establishment of the
 Kings throne; and the wicked the
 overthrowing of the same. The
 words are these: Take away the dross
 from the silver, and there will proceed
 a vessell for the finer. Take away the
 wicked from the King, and his Throne
 shall be established in righteousness.

Pro. 25. 4.

Like

Likewise in another place the wise-
 man affirmeth that the righteous are
 the strength and Bulwarks of Cities,
 Townes, and Corporations: but the
 wicked are the weakening and un-
 doing of all. Scornfull men (saith he)
 set a City on fire, but the wise turne a-
 way wrath. To this purpose most ex-
 cellent is that saying of Eliphaz to
 Job, The innocent shall deliver the
 land, and it shall be preserved by the
 purenesse of their hands. Wee read in
 the booke of the Chronicles, that
 when the Levites and the Priests
 were cast out by Ieroboam, they came
 to Ierusalem, and all such as set their
 hearts to seeke the Lord God of Is-
 rael came with them. And then after-
 ward it is said they strengthened the
 Kingdome of Iudah, and made Rehobo-
 am the sonne of Solomon mighty. By
 all these testimonies it is evident, that
 Princes Kingdomes, Cities, Townes,
 and Villages, are fortified by the
 righteous therein: and for their sakes
 also great plagues are kept back.
 Which thing one of the heathen did
 well see into; as appeareth by his
 words, which are these; When God
 meaneth well to a City, and will doe it
 good, then hee raiseth up good men: but
 when he meaneth to punish a City or a
 Country, and do ill unto it, then hee ta-
 keth away the good men from it.

Phil.

Phil. It is very manifest, by all that You have alledged, that the wicked fare the better, every day in the yeare, for the righteous that dwell amongst them.

Theol. All experience doth teach it, and the Scriptures do plentifully avouch it. For did not churlish Laban fare the better for Jacob his kinsman? Doth he not acknowledge that the Lord had blessed him for his sake? Did not Potiphar fare the better for godly Joseph? Doth not the Scripture say, that the Lord blessed the Egyptians house for Joseph his sake: and that the Lord made all that hee did to prosper in his hand? Did not Obed-Edom fare the better for the Ark? Did not the seventy and six seules that were in the ship with Paul speed all the better for his sake? Did not the Angell of God tell him in the night, that God had given unto him all that sailed with him: for otherwise a thousand to one they had been all drowned. Therefore the children of God may very fitly be compared to a great piece of cork, which though it be cast into the Sea having many nallies fastened in it yet it beareth them all up from sinking, which otherwise would sink of themselves. What shall we say then, or what shall we conclude, but that the
ungodly

Ge. 30. 27

Gen. 39. 5

2 Sa. 6. 1

AR. 27.

24.

ungodly are more beholder to the righteous then they are a waite of.

Phil. I doe think if it were not for Gods children, it will goe hard with the wicked. For if they were sorted and shoaled out from amongst them, and placed by themselves, what could they looke for but wrath upon wrath, and plague upon plague, till the Lord had made a finall consumption, and swept them like dung from the face of the earth?

Theol. Sure it is all creatures would frowne upon them. The Sun would unwillingly shine upon them, or the Moon gibe them any light. The Starres would not be seen of them, and the Planets would hide themselves. The beasts would devoure them. The fowles would pick out their eyes. The fishes would make warre against them, and all Creatures in Heaven and earth would rise up in armes against them. Yea, the Lord himselfe from Heaven wou'd raine downe fire and brimstone upon them.

Phil. Yet for all this, it is a wonder to consider how deadly the wicked hate the righteous, and almost in every thing oppose themselves against them, and that in most virulent and spitefull manner. They raile and slander, scoffe and scorne, mock and mow at them, as

though

though they were not worthy to live upon the earth. They esteeme every pelting rascall, and preferre every vile varlet before them. And though they have their lives and liberty, their breath and safety, and all that they have else by them, yet for all that they could be content to eat their heart with garlick: so grear, so fiery, so burning and hisling hot is their fury and malice against them.

Theol. They may very fitly be compared to a Moth that fretteth in pieces the same cloth wherein she is bred: or to a certaine worine or canker, that corodeth or eateth thorough the heart of the tree that nourisheth her: or unto a man that standeth upon a bough in the top of a tree where there is no more, and yet with an axe choppeth it off, and therewithall falleth down with it, and breaketh his neck: Even so the fooles of this world do what they can to chop asunder the bough that upholds them, but they may know easily what will follow.

Phil. I see plainly they be much their owne foes, and stand in their own light, and indeed know not what they do. For the benefit which they receive by such is exceeding great; and therefore by their maligning of them, they doe but hold the stirrup to their owne destruction.

L

Theol.

Theol. Now to apply these things to our selves, and to returne to the first question of this argument: may wee not marvell that our Nation is so long spared, considering that the sins thereof are so horrible and outrageous as they be?

Phil. Wee may justly marvell at the wonderfull patience of God: and wee may well thinke that there be some in the Land which stand in the breach, being in no small favour with his Highnesse, sith they doe much prevaile.

Theol. The mercifull preservation of our most gracious King, who is the breath of our nostrils, the long continuance of our peace, and of the Gospell, the keeping back of the sword out of the Land which our sins pull upon us, the frustrating of many plots and subtile devices, which have bene often intended, against our State, yea, and the life of his Majesties most royall person, make us to thinke, that there be some strong pleaders with God for the publike good of us all.

Phil. You may well thinke so indeed; for by our sinnes we have forfeited, and daily doe forfeit into Gods hands both our King, our Country, our Peace, our Gospell, our lives, our goods, our lands, our livings, our wives, our children, and all that we have: but only the righ-
 reous

reous (which are so neere about the King, and in so high favour) doe step in, and earnestly intreat for us, that the forfeitures may be released, and that we may have lease (in parley) of them all againe, or at least a grant of further time. But, I pray you Sir, are not we to attribute something concerning our good estate to the policy of the Land, the Lawes established, and the wisdomie and counsell of our prudent Governours.

Theol. Yes assuredly, very much, as the ordinary and outward meanes which God useth for our safety. For though the Apostle Paul had a grant from God for the safety of his owne life, and all that were with him in the ship, yet he said, Except the Mariners abide in the ship, we cannot be safe. Shewing thereby, that unto faith and prayers the best and wisest meanes must be joyned. We are therefore upon our knees every day to give thanks unto God for such good meanes of our safety as he hath given us.

Acts 27,
31.

Phil. Well then, as the prayers of the righteous have been hitherto great meanes both for the hindering and turning away of wrath, and the continuance offavour; so shew, I pray you, what is the best course to be taken, and what in sound wisdomie is to be done;

both to prevent future dangers, and to continue Gods favours and mercies still upon us.

Theol. The best and surest course that I can consider or conceive of, is, to repent heartily for sins past, and to reforme our lives in time to come, to seek the Lord while he may be found, and to call upon him while he is near, to forsake our owne wayes, and our owne imaginations, and to turn unto him with all our hearts, with weeping, with fasting, and with mourning, as the Prophet Joel, chap. 2 adviseth. For our God is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the evill. All the Prophets doe counsell us to follow this course, and doe plainly teach, that if wee all (from the highest to the lowest) doe meet the Lord with unfeigned repentance, and offer him the sacrifice of a contrite spirit, undoubtedly he will be pacified towards us, and be mercifull to our transgressions. This is most plainly set downe in the seventh Chapter of Ieremy, where the Lord saith thus to his people, If you amend and redresse your wayes, and your workes, If you execute judgement betwixt a man and his neighbour, and oppresse not the stranger, the fatherlesse and the widow, and shed no innocent blood in this place, neither

Iere. 7.

neither walke after other gods, to your destruction ; then will I let you dwell in this place, even in the Land which I gave unto your fathers for ever and ever. **So likewise hee saith by the same Prophet,** Execute yee judgement and righteousness, and deliver the oppressed from the hand of the oppressor, and vex not the fatherlesse, the widow, or the strangers ; doe no violence, nor shed innocent blood in this place. For if you doe this thing, then shall the King, sitting upon the Throne of *David*, enter in by the gates of this house, and ride upon chariots, and upon horses, both hee and his servants, and his people. **And againe,** O ye disobedient children, returne and I will heale your rebellion. **The Lord also saith by his Prophet Esay.** If ye consent and obey, yee shall eat the good things of the Land : but if ye refuse, and be rebellious, yee shall be devoured with the sword. For the mouth of the Lord hath spoken it. **The Prophet Hosea saith,** Come, let us returne to the Lord ; for he hath spoiled, and he will heale us ; hee hath wounded us, and he will bind us up. **And againe,** O Israel, returne unto the Lord (for thou hast fallen by thine iniquity) and I will heale thy rebellion, and will love thee freely ; for mine anger is turned away from thee. I will be as the dew unto

Iers. 22. 5.

Iere. 3. 22.

Esa. 1. 19.

Hos. 6. 1.

Hos. 13. 1.

Israel: hee shall grow as the Lilly, and fasten his root as the trees of Lebanon. His branches shall spread, and his beauty shall be as the Olive tree, and his smell as Lebanon.

The prophet Micah telleth us what is good for us, and what is our best course, and what the Lord requirerh at our hands, namely, these foure things, To doe justly, to love mercy, to humble our selves, and to walke with our God. **The Prophet Amos**

Mic. 6.3.

Amos. 5.

38.

gibeth the same counsell, saying, Seek the Lord, and ye shall live. Seek good, and not evil. Hate the evill, and love the good, and establish judgement in the gate. It may be that the Lord of Hosts will be mercifull unto the remnant of Ioseph. And the Lord him-

Ier: 26.8

selfe saith, If this Nation, against whom I have pronounced, turne from their wickednesse, I will repent of the plague I thought to bring upon them.

Thus we doe plainly see what advise and counsell the Prophets and holy men of God doe give unto us. The summe of all is this, that if wee dec traly repent, and turne unto him with all our hearts (Studying to obey him, and walke in his wayes) then he will grant us any favour that wee will require at his hands. For even as a scoll-pack, or other soft matter, brateth backe, and dampeth the eyes

of all hot; so penitent, melting, and soft hearts doe beat back the hot of Gods wrath, and turne away his vengeance from us. Moreover, wee may observe, in all experience, that when Parents are offended, or any great man hath conceived a displeasure against some poore man, then hee must runne and ride, send presents, use his friends, breake his sleep, and never be quiet untill hee have pacified him. Even so must we deal with our God, seeing he hath taken a displeasure against us. Wherefore that wee would speedily use all possible meanes to pacifie his wrath! That wee would with one heart and voice, every one of us (from the highest to the lowest) humble our selves before our God, forsake our former evill wayes, be grieved for that we have done, and purpose never to doe the like againe! Oh that it might goe to the hearts of us, that wee have so often and so grievously offended so loving a God, and so mercifull a father! Oh that wee would awake once at last, and rouse up our drowsie hearts, and ransack our sleepe consciences, crying out against our sinnes; that our sins might never cry out against us! Oh that wee would judge our selves, accuse our selves, indite our selves, and condemne our selves! so should wee

& eber be adimbed, accused, indicted, or
 condemned of the Lord. Oh that all
 hearts might loe, all soules might sigh,
 all loties might be smitten with sor-
 row, all faces gather blacknesse, and
 ebery man smitehimselfe on the thigh,
 saying, What haue I done? Oh that
 both Magistracy, Ministry, and Com-
 monalty, would purpose and vow, and
 eber take a bond of themselves, that
 from henceforth, and from this day
 forward, they would set their hearts
 to seeke the Lord, and wholly giue up
 themselves to his obedience! Oh that
 all men, woman and children, would
 feare God, and keep his Commande-
 ments; would eschew euill, and doe
 good; would study to please God in
 all things, and to be fruitfull in al good
 workes, making conscience to perform
 the duties of their generall callings,
 and duties of their speciall callings;
 duties of the first table, and duties of
 the second Table; that so God might
 be sincerely worshipped, his Name
 truly reuerenced, his Sabbaths re-
 ligiously obserued; and that ebery man
 would deale kindly, mercifully, justly,
 and uprightly with his neighbour,
 that there might be no complaining:
 no crying in our streets! Oh, I say
 againe and againe, that if all of us,
 of what estate, degree, or condition
 soeuer, would walke in the paths of
 our

Our God, then doubtlesse wee should live and see good dayes, all future dangers should bee prevented, our peace prolonged, our state established our King preserved, and the Gospell continued. Then should wee still enjoy our lives, our goods, our lands, our livings, our w. v. s, our children, our houses and tenements, our Orchards and Gardens; yea, as the Prophet saith, wee shall eat the good things of the Land, spend our dayes in much comfort, peace, and tranquillity; and leave great blessings unto our children and posterity, from age to age, from generation to generation.

Phil. You have fully answered my question, and well satisfied me therein out of the Scriptures; yet I pray you, give mee leave to adde one thing to that which you have at large set downe. The Lord saith by the Prophet Amos, that for their sins and rebellions hee had given them cleanness of teeth, that is, dearch and scarcitie; and yet they did not turne unto him. Also hee with-held the raine from them, and punished them with drought, and yet they did not turne unto him. Moreover, hee smote their Corne, their great Gardens, their Orchards Vine-yards, Fig-trees, and Olive trees, with blasting and mildew, and the Palmer-worm did devour them: and yet they did

Amos 4.
6, 7.

not returne unto him. Last of all hee smote them with pestilence, and with the sword, and overthrew them, as hee overthrew Sodome and Gomorrah, and they were as a firebrand pluckt out of the burning: yet for all this, they did not turne unto him. Ye have not turned unto mee, saith the Lord. But now to come to the point. Out of this I gather, that if we multiply our transgressions, God will multiply his plagues upon us: but on the contrary, if we would untainedly turne unto the Lord our God with all our hearts, all plagues should be stayed, all dangers prevented, and no evill should fall upon us. For because they would not turne, therefore he smote them. If therefore they had turned, he would not have smote them. But now, I pray you, briefly conclude this point, and declare in few words what it is that doth most materially concerne our peace and publike good.

Theol. These few then briefly I take to be the things which belong to our peace.

Let Solomon execute Ioab and Shimei.

Let Achab and Eliah slay the Priests and Prophets of Baal.

Let Aaron and Eleazer minister before the Lord faithfully.

Let Jonas be cast out of the Ship.

Let

Ten
things
concer-
ning our
peace.

Let Moses stand fast in the gap, and not
let downe his hand

Let Ioshua succeed him.

Let Cornelius feare God with all his
household.

Let Tabitha be full of good works and
almesdeeds.

Let Deborah iudge long in Israell,
prosper and be victorious.

Let us pray that the light of Israel,
may not be quenched.

And this I take to be the summe of
all that belongs to our peace.

Phil. The summe of all our conference hitherto, as I remember, may be reduced unto these few heads. First, mans naturall corruption hath been laid open. Secondly, the horrible fruits thereof. Thirdly, their evill effects and workings, both against our soules and bodies, goods, name, and the whole Land. Lastly, the remedies of all. Now therefore I would grow to some conclusion of that which you touched by the way, and made some mention of; namely, the signes of salvation and damnation; and declare unto us plainly, whether the state of a mans soule before God may not by certaine signes and tokens be certainly discerned in this life.

Theol. Besides those which before have been mentioned, we may adde these nine following.

Reberence

Nine
signes of
a sound
soule.

Reverence of Gods Name.
Keeping of his Sabbath.
Truth.
Sobriety.
Industry.
Compassion.
Humility.
Chastity.
Contentation.

Phil. These indeed, I grant, are very good signes, but yet all of them are not certaine: for some of them may be in the reprobates.

Tacol. What say you then to Saint Peters signes, set downe in the first Chapter of his second Epistle: Which are these eight:

Saint Pe-
ters eight
signes of
salvation.
2 Pet. 1. 8.

Faith.
Vertue.
Knowledg.
Temperance.
Patience.
Godlinesse.
Brotherly kindnesse.
Love.

Saint Peter saith, If these be in us and abound, they will make us neither idle nor unfruitfull in the knowledge of our Lord Iesus. Which is as much as if hee had said, They will make us sound and sincere Professours of the Gospell.

Phil.

Phil. All these I grant, are exceeding good signes and evidences of a mans salvation; but yet some of them may deceive, and a hole may be picked in some of these evidences, I would therefore heare of some such demonstrative and infallible Evidences, as no Lawyer can finde fault with. For I hold that good Divines can as perfectly judge of the assurances and evidences of mans salvation, as the best Lawyer can judge of the assurances and evidences, whereby men hold their Lands and livings.

Theol. You have spoken truly in that. And would to God all the Lords people would bring forth the Evidences of their salvation, that we might discern of them.

Phil. Set downe then, which be the most certaine and infallible Evidences of a mans salvation; against which no exception can be taken.

Theol. I judge these to be most sound and infallible.

Assured faith in the promises.

Sincerity of heart.

The Spirit of adoption.

Sound Regeneration and Sanctification.

Inward peace.

Groundednesse in the truth.

Continuance to the end.

Phil. Now you come neere the quick indeed. For in my judgement, none of these

Seven infallible
signes of
salvation,
Act. 16. 31
Pro. 1. 20.
Ioh. 1. 41
Rom. 8. 14
Iohn 4. 3.
1 The. 4. 5.
Rom. 5. 1.
Col. 1. 13.
Mat. 24. 13

these can be found truly in any reprobate. Therefore I thinke no Divine can take exception against any of these:

Theol. No, I assure you; no more then a Lawyer can finde fault with the Tenure of mens Lands and Possessions, when as both the title is good, and strong by Law; and the evidences thereof are sealed, subscribed, delibered, conveyed, and sufficient witnessse upon the same, and all other signes and ceremonies (in the delibering, and taking possession thereof) according to strict law observed. For if a man have these forenamed evidences of his salvation, sure it is, his title and interest to heauen is good, by the Law of Moses and the Prophets. I meane the word of God. God himselfe subscribeth to them: Jesus Christ delibereth them as his own deed: the Holy Ghost sealeth unto them: yea, the three great witnessses which beare record in the earth (that is, water, blood, and the spirit) do all witnessse the same.

Phil. Now you have very fully satisfied me touching this point. And one thing more I doe gather out of all your speech, to wit, that you doe thinke a man may be assured of his salvation even in this life.

Theol. I doe thinke so indeed. For hee that knoweth not in this life that

he shall be saved, shall never be saved after this life. For St John saith, Now we are made the Sons of God.

1 Ioh. 3. 2.

Phil. But because many doubt of this, and the Papists do altogether deny it, therefore, I pray you, confirme it unto us out of the Scriptures.

Theol. The Apostle saith, Wee know, that if our earthly house of this Tabernacle be destroyed, we have a building given us of God; that is, an house not made with hands, but eternal in the heavens. Marke that hee saith, both hee, and the rest of Gods people, did certainly know that Heavens was provided for them. For the spirit of adoption beareth witnesse with our spirits, that we are the children of God. And againe, the same Apostle saith, from henceforth is laid up for mee the crowne of righteousness; which the Lord, the righteous judge, shall give me at that day; and not to me onely, but to all them that love his appearing. Here we see, that hee knoweth there was a crowne prepared for him, and for the Elect. And the same Spirit which did assure it unto Paul, doth assure it also to all the children of God. For they have all the same Spirit, though not in the same measure. Saint Iohn saith also, Herein we are sure we know him, if wee keep his commandements. In which words

2 Cor. 5. 2.

Rom. 8.
15, 16.

2 Tim. 4.
8.

1 Ioh. 2. 3.

St Iohn

2 Pet. 1. 10

St John telleth us thus much, that if wee doe unfainedly endeavour to obey God there is in us the true knowledge and feare of God; and consequently wee are sure we shall be saved. Saint Peter saith, Give all diligence to make your calling and election sure. Wherefore should the Apostle exhort us to make our election sure, if none could be sure of it? In the second of the Ephesians, the Apostle saith flatly that in Christ Iesus wee doe already sit together in heavenly places. His meaning is not, that wee are there already in possession; but wee are as sure of it as if wee were there already. The reasons hereof are these: Christ our head is in possession: Therefore he will draw all his members unto him, as he himselfe saith).

Ioh. 12. 22

Ioh. 14. 13

Secondly, wee are as sure of the thing which wee hope for, as of that which wee have; but wee are sure of that which wee have, which is the work of grace; therefore wee are sure of that wee looke for, which is the crowne of glory. Many other places of the holy Scriptures might be alledged to this purpose; but, I suppose, these may suffice.

Phil. As you have shewed this by the Scriptures; so also shew it more plainly by evident reason out of the same.

Theol. How can a man in truth call
God.

God his Father (when hee saith Our Father which art in Heaven) and yet doubt whether hee is his Father, or no? For if God indeed be our Father, and we his children, how can we perish? how can we be damned? Will a Father condemne his owne children? Shall the children of God be condemned? No, no: There is no condemnation to them that are in Christ Iesus. Again, Who can lay any thing to the charge of Gods elect? it is God that justifieth, who can condemne? It is therefore most certaine and sure, that all such as doe in truth call God their Father, and have God for their Father, shall be saved. Again, how can a man say in truth and feeling, that he beleeveth the forgiveness of sinnes, and yet doubt whether he shall be saved? For if he be fully perswaded that his sinnes be forgiven, why letteth he why he should not be saved? Suppose, as certainly as we know we are called, justified and sanctified; so certainly we know we shall be glorified. But we know the one certainly, and therefore the other.

Ans. I will never beleieve, that any man can certainly know, in this world, whether hee shall be saved or damned, but all men must hope well, and be of a good beleefe.

Theol. Nay, we must goe further then

Rom. 8. 1.

Rom 8.

33, 34.

then hope=well : We may not venture
our saluation upon uncertain hopes.
As if a man should hope it would be
a faste day to morrow but he can=
not certainly tell. No, no ; we
must in this case, being of such in=
finite importance as it is, grow to
some certainty and full resolution.
For worldly men will be loth to
hold their Lands and Leases uncer=
tainly, hebing nothing to shew for
them. They will not stand to the
cartesse of their Land-lords, nor rest
upon their good wills. They will
not stay upon uncertain hopes. No,
they are wiser then so. For the chil=
dren of this world are wiser in their
generation then the children of light.
They will be sure to haue something
to shew. They will haue it under
seale. They will not stay upon the
words and promises of the most ho=
nest men, and best Land-lords. They
cannot be quiet till they haue it in
white and black, with sound coun=
sell upon their Title. and every way
made as sure unto them, as any Lard
of the Land can make it.

Are then the children of this world
so wise in these inferiour things, and
shall not we be as wise in matters of
ten thousand times more importance ?
Are they so wise for earth, and shall
not we be as wise for Heauen ? Are
they

theye o wife for their bodies, and shall not wee be as wife for our soules? Shall we hold the state of our immortall inheritance by hope=well, and have no writings, or evidences, no seale, no witness, nor any thing to shew for it? Alas! this is a weake Tenure, a broken Title, a simple hold indeed.

Ans. Yet for all that a man cannot be certaine.

Theol. Yes: Saint Iohn telleth us we may be certaine. For he saith, Hereby we know we dwell in him, and he in us, because he hath given us of his Spirit. He saith not, we hope, but we know certainly. For he that hath the Spirit of God, knoweth certainly he hath it; and he that hath faith, knoweth that he hath faith; and he that shall be saved, knoweth he shall be saved. For God doth not worke so darkly in mens hearts by his Spirit, but that they may easily know whether it be of him or no, if they would make a due tryall. Again, the same Apostle saith, Hee that believeth in the Son of God, hath the witnesse in himselfe: That is, he hath certaine testimonies in his owne conscience, that he shall be saved. For we must fetch the warrant of our salvation from within our selves; even from the worke of G D D within us. For looke how much

1 Ioh. 4. 13

1 Ioh. 5. 16

much a man feeleth in himselfe the increase of knowledge, obedience, and godlinesse, so much the more sure he is that he shall be saved. A mans owne conscience is of great force this way, and will not lie, or deceive. For so

Pro. 27. 19

saith the wise man, As water sheweth face to face; so doth the heart, man unto man: That is, the mind and conscience of every man telleth him justly, (though not perfectly) what he is. For the conscience will not lye; but accuse or excuse a man, being instead of a thousand witnesses.

The Apostle saith, No man knows the things of man, but the spirit of man that is in him. And againe the Scripture saith, Mans soule is as it were the candle of the Lord, whereby he searcheth all the bowels of the belly. So then it is a cleere case, that a man must have recourse to the worke of Gods grace within him, even in his owne soule: and thereby he shall be certainly resolved one way or other. For even as Rebecca knew certainly, by the stirring and stirring of the twins in her wombe, that she was conceived and quick of child; so Gods children know certainly, by the motions and stirring of the Holy Ghost within them, that they have conceived Christ, and shall undoubtedly be saved.

1 Cor. 2. 11

Pro. 20. 29

Phil.

Phil. I pray you let us come to the ground-worke of this certainty of salvation, and speak somewhat of that.

Theol. The ground-worke of our salvation is laid in Gods eternall election; and, in respect thereof, it standeth fast and immovable; as it is written, The foundation of God standeth fast. And againe Hee is faithfull that hath promised: Though wee cannot beleeve, yet hee abides faithfull. So then, as we know it certainly in our selves, by the consequence of election: so it standeth most firme in respect of God, and his eternall and immutable decree. And a thousand infirmities (nay, all the sinnes of the world, nor all the Devils in hell) cannot overthrow Gods election. For our Lord Jesus saith, All that the Father hath given mee, shall come unto mee. And againe, This is the Fathers will that hath sent mee, that of all which hee hath given mee, I should lose nothing; but should raise it up againe at the last day. And in another place our Saviour Christ saith, My sheep heare my voice, and I know them, and they follow mee, and I give unto them eternall life: and they shall never perish, neither shall any plucke them out of my hand. My Father, which gave them mee, is greater then all; and none is able to take them out of my Fathers hand.

2 Tim. 2.
16.
1 Thes. 5.
24.
2 Tim. 2.
13.

Ioh. 6. 34.

Ioh. 6. 39.

Ioh. 10. 17

hand. We ought therefore to be assured of our salvation, as of any other thing which God hath promised, or which we are bound to beleve. For to doubt thereof in respect of Gods truth, is blasphemous against the immutability of his truth.

Phi. But are there not some doubts, at sometimes, even in the very Elect, and in those which are growne to the greater perswasion?

Theol. Yes verily. For he that neuer doubted nevr beleved. For whosoever belebeth in truth, feeleth sometimes doubtings and waerings.

Even as the sound body feeleth many grudgings of diseases, which if hee had not health, he could not fee: so the sound soule feeleth some doubtings. which if it were not sound, it could not so easily fee. For we feele not corruption by corruption, but we feele corruption by grace. And the more grace we have, the more quick we are in the feeling of corruption.

Some men of tender skins and quick feeling will easily fee the lightest feather, in softest manner laid upon the ball of their heads; which others, of more close feeling and hard flesh cannot so easily discern. So then it is certaine, that although the children of God feele some doubtings at some times, yet the same doe no whit impeach

pench the certainty of their salvation; but rather argue a perfect soundnesse and health of their soules. For when such little grudginges are felt in the soule the children of God oppose against them the certainty of Gods truth and promises, and so doe easily overcome them. For the Lords people need no more to feare them, then he that rides through the streets upon a lusty Gelding, with his sword by his side, needs to feare the barking and baseling of a few little curs and whappers.

Phil. Shew yet more plainly how or in what respect the child of God may both have doubtings, and yet be fully assured.

Theol. Even as a man set on the top of the highest steeple in the world, and so fast bound unto it that he cannot fall though he would, yet when he looketh downeward he feareth, because mans nature is not acquainted nor accustomed to mount so high in the aire, and to behold the earth so farre beneath: but when he looketh upward and perceiveth himselfe fast bound, and out of all danger, then he casteth away all care. Even so, when wee looke downeward to our selves, wee have doubts and feares; but when wee looke upward to Christ, and the truth of his promises, wee feeles our selves

selves cock-sure, and cease to doubt any more.

Phil. Declare unto us what is the originall of these doubts and feares, and from whence they spring in the children of God.

Theol. They spring from the imperfection of our regeneration, and from that strife which is in the very mind of the Elect, between faith and infidelity. For these two doe mightily fight together in the most regenerate, and strive to overcome and overshadow one another. By reason whereof sometimes it cometh to passe, through the prebailing of unbelief, that the most excellent servants of God may fall into fits and pangs of despaire, as Iob and David in their temptations did. And even in these dayes also some of Gods children at some times are sorely handled this way and brought very low, even unto deaths doore: but yet the Lord in great mercy doth recover them both from totall and finall despaire. Truly they are humbled and tried by these sharp fits for a time, and that for their great good. For as we use to say, that an ague in a young man is a signe of health, these burning fits of temptations in the elect for the most part, are signes of Gods grace and labour. For if they were not of
God,

God, the Deuill would neber be so busy with them.

Phil. Is it not meer presumption, and an overmuch trüiting to our selves, to be perswaded of our salvation?

Theol. Nothing lesse. For the ground of this perswasion is not laid in our selves, or any thing within us, or without us; but onely in the righteousness of Christ, and the mercifull promises of God. For is it any presumption for us to beleue that which God hath promised. Christ hath purchased, and the holy Ghost hath sealed: Is a verily. It is not any presumption, but a thing which wee all stand bound in o. as we will answer it at the dreadfull day of judgement. As for our selves, wee doe freely confesse that in Gods sight we are but lumps of Sinne, and masses of misery, and cannot of our selves move hand or foot to the furtherance of our saluation. But being justified by faith, we are at peace with God, and fully perswaded of his love and fauour towards us in Christ.

Phil. Cannot the reprobate and ungodly be assured of their salvation?

Theol. No. For the Prophet saith, There is no peace to the wicked. Then I reason thus: They which have not the inward peace cannot be assured

Ec. 9. 12

ied : But the wicked have not the inward peace ; Therefore they cannot be assured. Stedfast faith in the promises doth assure : But the wicked have not stedfast faith in the promises : Therefore they cannot be assured. The Spirit of adoption doth assure : But the wicked have not the Spirit of Adoption ; Therefore they cannot be assured.

To conclude : When a man seeleth in himselfe an evill conscience blindnesse profanenesse, and-disobedience, he shall in respight of his heart, sing this dolefull song ; I know not whether I shall be saved or damned.

Phil Is not the doctrine of the assurance of salvation a most comfortable doctrine ?

Theol. Yes doubtlesse. For except a man be perswaded of the favour of God, and the forgiveness of sins, and consequently of his salvation, what comfort can he have in any thing : Besides this the perswasion of Gods love towards us is the roote of all our love and cheertull obedience towards him : For therefore wee love him and obey him, because we know he hath loved us first, and written our names in the Booke of life. But on the contrary, that generall doctrine of the Papists which would have men alwayes doubt and feare in a servile sort,

fort, is most hellish and uncomfortable. For so long as a man holds that, what encouragement can he have to serue God: what love to his Majesty: what hope in the promises: what comfort in trouble: what patience in adversity:

Ans. Touching this point, I am flat of your mind. For I think verily a man ought to be perswaded of his salvation: and for my owne part I make no question of it. I hope to be saved as well as the best of them all. I am out of teare for that. For I have such a stedfast faith in God, that if there should be but two in the world saved, I hope I should be one of them.

Theol. You are very confident indeed. You are perswaded before you know. I would your ground were as good as your vaine confidence. But who is so bold as blind Bayard: your hope is but fancy, and as a sicke mans dreame. You hope you cannot tell what. You have no ground for what you say. For what hope can you have to be saved, when you walke in no path of salvation? What hope can a man have to come to London speedily, that trabeleth nothing that way, but quite contrary: What hope can a man have to reape a good crop of cozne, that useth no meanes, neither ploweth, soweth, nor

2 harroweth

harrotheth : What hope can a man have to be fat and well liking of his body, that seldome or never eateth any meat : What hope can a man have to escape drowning, which leapech into the Sea : Even so what hope can you have to be saved, when you walk nothing that way, when you use no meanes. When you doe all things that are contrary to the same : For (alas) there is nothing in you of those things which the Scriptures doe affirme must be in all those that shall be saved. There be none of the forenamed signes and tokens in you. You are ignorant, profane, and carelesse. God is not worshipped under your rooffe. There is no true fear of God in your selfe, nor in your hould. You seldome heare the word preached. You content your selfe with an ignorant Minister. You have no prayers in your family, no reading, no singing of Psalmes, no instructions, exhortations, admonitions, or any other Christian exercises. You make no conscience of the observation of the Sabbath. You use not the name of God with any reverence. You speake out sometimes into horrible oathes and cursings. You make an ordinary matter of swearing by your faith and your truth. Your wife is irreverent, your children dissolute and ungracious,

One, your servants profane and careless. You are an example in your own house of all Atheisme and consciencelesse behaviour. You are a great gamester, a riotour, a spend=thrift, a drinker, a common ale=house=hunter, a whore=hunter, and to conclude, given to all vice and naughtinesse. Now then, I pray you, tell me, or rather let your conscience tell me, what hope can you have to be saved, so long as you walke and continue in this course? Doth not **St** Iohn say, If we say we have fellowship with him, and walke in darknesse, we are lyars? Doth not the same Apostle avouch, that such as say they know God, and keep not his Commandements, are lyars?

1 Ioh. 2. 6.

1 Ioh. 3. 4.

1 Ioh. 3. 18

Againe, doth he not say, Hee that committeth sin, is of the Devill? And, Whosoever doth not righteousness, is not of God? Doth not our Lord Jesus flatly tell the Jewes (which bragged that Abraham was their father) that they were of their father the Devill, because they did his workes? Doth not the Apostle Paul say, His servants we are to whom we obey, whether it be of sinne unto death, or of obedience unto righteousness? Doth not the Scripture say, He that doth righteousness is righteous? Doth not our Lord Jesus affirme, that, Not every one that saith, Lord, Lord, shall enter

Rom. 6. 16

Iohn 3. 7.

Mat. 7. 21. into the Kingdome of Heaven, but hee that doth the will of my Father which is in Heaven. **Therefore I conclude,** that soasmuch as your whole course is carnall, carelesse and dissolute, you can have no warrantable hope to be saved.

Phil. I doe verily think that this mans case (which now you have laid open) is the case of thousands.

Theol. Yea doubtlesse, of thousand thousands, the more is the pittie.

Asun. Soft and faire Sir, you are very round indeed. Soft fire maketh sweet Malt. I hope you know wee must be saved by mercy, and not by merit. If I could doe all my selfe, wherefore serveth Christ? I hope that which I cannot doe, he will doe for me. And I hope to be saved by Iesus Christ as well as the best of you all.

Theol. Oh, now I see which way the game goeth. You would faine make Christ a cloak for your sinnes. You will sin that grace may abound. You will sin frankly, and set all upon Christs scope: Truly there be many thousands of your minde, which hearing of Gods abundant mercy in Christ, are thereby made more bold to sin. But they shall know one day to their cost, what it is to abuse the mercie of God. The Apostle saith, The mercy and loving kindnesse of God should

Rom. 2. 4.

should lead us to repentance. But we see it leads many to further hardnesse of heart. The Prophet saith, With him is mercy, that hee may be feared. But many thereby are made more secure and carelesse. But to come nearer to the marke: You say you hope to be saved by Jesus Christ. I answer. If those things be found in you which the Scriptures avoucheth to be in all that shall be saved by him, then you may have good confidence, and assured hope, otherwise not. Now the Scriptures doe thus determine it, and set it down, that if a man be in Christ, and look to be saved by him, he must be endued with these qualities following.

First, he must be a new creature.

Secondly, he must live, not after the lusts of men, but after the will of God, 1 Pet. 4. 2.

Thirdly, hee must be zealous of good workes, Tit. 2. 14.

Fourthly, he must dye to sin, and live to righteousness, Rom. 6. 14.

Fifthly, he must be holy and unblameable, Col. 1. 23.

Sixthly, he must so walk as Christ hath walked, 1 John 2. 6.

Seventhly, he must crucifie the flesh, with the affections & lusts, Gal. 5. 24.

Eighthly, he must walk not after the flesh, but after the spirit, Rom. 8. 1.

Pls. 13 & 14.

2 Cor. 5.

27.

Nine things required of all that shall be saved by Christ.

Last of all, he must serue God in righteousnesse and true holinesse all the dayes of his life. Luk 1.75.

Now then what things are required of all that shall be saved by Christ. Now therefore if these things be in you in some measure of truth, then your hope is currant, sound, and good; otherwile it is nothing worth. For in vaine doe men say they hope to be saved by Christ, when as they walke dissolutely. The reason hereof is, because the members must be sutable to the head; but Christ our head is holy, therefore we his members must be holy also: as it is written, Be ye holy, for I am holy. Otherwile, if we will joyne profane and ungodly members to our holy head Christ, then we make Christ a Monster. As if a man should joyne unto the head of a Lyon, the neck of a Beare, the body of a Wolfe, and the legs of a Fox, were it not a monstrous thing? Would it not make a monstrous creature? Even such a thing they goe about, which would have swearers, Drunkards, whozemongers, and such like, to be the members of Christ, and to have life and saluation by him. But sith you doe so much presume on Christ, I pray you let me aske you a question.

Answ. What is that?

Theol.

1 Pet. 1.15

Theol. How doe you know that Christ dyed for you particularly, and by name?

Antil. Christ dyed for all men, and therefore for me.

Theol. But all men shall not be saved by Christ. How therefore do you know that you are one of them that have speciall interest in Christ, and shall be saved by his death?

Antil. This I know, we are all sinners, and cannot be saved by any other than by Christ.

Theol. Answer directly to my question How doe you know in your selfe, and for your selfe that you are one of the elect, and one of those for whom Christ dyed?

Antil. I know it by my good faith in God, because I put my whole trust in him, and in none other.

Theol. But how know you that you have faith? or how shall a man know his faith?

Antil. I know it by this, that I have alwaies had as good a meaning, and as good a faith to God-ward, as any man of my calling, and that is not book-learned. I have alwaies feared God with all my heart, and served him with my prayers.

Theol. Tush, now you goe about the bush, and hover in the aire: answer me to the point. How doe you know

know certainly and assuredly, that Christ dyed for you particularly, and by name ?

Antil. You would make a man mad, You put me out of my faith ; you drive mee from Christ. But if you goe about to drive me from Christ, I will never beleeve you. For I know we must be saved onely by him.

Theol. I goe not about to drive you from Christ, but to drive you to Christ. For how can I drive you from Christ, seeing you never came nere him ? How can I drive you out of Christ, seeing you were never in him ? But this is it that deceiveth you and many others, that you think you beleeve in Christ, because you say you beleeve in Christ : as though faith consisted in words ; or as though a man had faith, because he saith so. If every one that saith he hath faith, therefore hath faith ; and every one that saith he beleeveth Christ, doth therefore beleeve ; then who will not have faith ? who will not beleeve ? But in very deed, your faith, and the faith of many others, is nothing else but meer imagination. But all this while you have not answered my question touching your particular knowledge of Christ.

Antil. I can answer you no otherwise then I have answered you. And I think I have

I have answered you sufficientlie.

Theol. No, no : you faulter in your speech ; your answer is not worth a button : you speak you wot not what, you are altogether befogged and benighted in this question. But if there were in your heart the true knowledge and lively feeling of God, then I am sure you would have yeilded another and a better answer : then you would have spoken something from the sence and feeling of your own heart, and from the work of Gods grace within you. But because you can yeild no sound reason that Christ dyed for you particularly and by name, therefore I suspect you are none of them which have proper interest in him, and in whom his death takes effect indeed.

Phil. I think this question would gravell a great number: and few there be that can answer it aright.

Theol. It is most certaine I knowe it by lamentable experience, that not one of a hundred can soundly and sufficiently answer this question: none indeed, but onely those in whom the new worke is wrought, and who by the inward worke of the Spirit feele Christ to be theirs. I have talked with some, which are both witty, sensible, and learned, who notwithstanding, when they have been brought

brought to this very point and issue, have stuck soze at it, and staggered very much. And howsoeter they might by wit and learning shuffle it over, and in a blundering sort speak reason, yet had they no feeling of that which they said, and therefore no assurance; and consequently as good never a while, as never the better. It is the sanctifying Spirit, that giveth feeling in this point: and therefore without the feeling of the operation of the same spirit, it can never be soundly answered. Thus then, I doe close up this whole matter: As the Vine-branch cannot live and bring forth fruit, except it abide in the Vine: no more can we, except we abide in Christ, and be truly grafted in him by a lively faith: None can have any benefit by him, but they onely which dwell in him: None can live by Christ, but they which are changed into Christ: none are partakers of his body, but they which are in his body: None can be saved by Christ crucified, but they which are crucified with Christ: None can live with him being dead, but those which dye with him being alive. Therefore let us root downeward in mortification, that we may shoot upward in Sanctification: let us die to sinne, that we may live to righteousness; let us dye while we

are alive, that we may live when we are dead.

Ans. If none can be saved by Christ, but only these which are so qualified as you speak of, then Lord have mercy upon us; then the way to heaven is very strait indeed, and few at all shall be saved. For there be few such in the world.

Theol. You are no whit therein deceived. For when all comes to all it is most certaine, that few shall be saved: which thing I will shew unto you both by Scripture reasons, and examples.

Ans. First then let us heare it proved by the Scriptures.

Theol. Our Lord Jesus saith, Enter in at the strait gate. For it is the wide gate, and broad way that leads to destruction; and many there be which goe in thereat; because the gate is strait, and the way narrow, that leadeth unto life, and few there be that finde it. Again he saith, Many are called, but few chosen. In another place, we read of a certaine man which came to our Saviour Christ and asked him of purpose, whether few should be saved: To whom our Saviour answered thus: Strive to enter in at the strait gate. For many (I say unto you) will seek to enter in, and shall not be able. In which answer, albeit our Saviour doth

Mat. 7. 10.

Mat. 20.
16.

Luk. 13. 14.

both not answer directly to his question, either negatively or affirmatively; yet both hee plainly insinuate by his speeches, that few shall be saved. For first he bids us strive earnestly: noting thereby, that it is a matter of great griefe against the world, the flesh, and the Devill. Secondly, hee affirmeth that the gate is very strait; noting, that none can enter in without vehement crowding, and almost breaking their shoulder-bones. Lastly, he saith, that many which seeke to enter in shall not be able; noting thereby, that even of them that seeke, many shall stop short, because they seeke him not aright. **Esaia** also saith, Except the Lord of Hosts had left us a seed, we had been as Sodom; and had been like to Gomorrah. **The Apostle** also alledgeth out of the **Prophet**, that the Lord will make a short account in the earth, and gather it into a short summe with righteousness. **These Scriptures I think, are sufficient to prove that few shall be saved.**

Ans. Now let us heare your reasons.

Theol. If we come to reason, we may rather wonder that any should be saved, than that few shall be saved. For we have all the lets and hindrances that may be, both within us and without us. We have (as they say,

Esa. 1. 9.

Ro. 9. 28.

Esa. 1. 22

say, the Sun Moon, and seven Stars
 against us. All have all the Devils
 in Hell against us, with all their
 horns, heads, martiall strength,
 infinite Dolles, cunning devilles, deep
 sleights, and methodicall temptations.
 Here runs a sore streame against us.
 Then have wee this present world
 against us. With her innum-
 erable baits, snares, nets, gins, and
 strings, to catch us, fetter us, and en-
 tangle us. Here we have profits and
 pleasures, riches and honour, wealth
 and preferment, ambition and covet-
 tounesse. Here comes in a Campe-
 royall of spirituall and invisible ene-
 mies. Lastly, we have our self, that
 is, our corrupted nature against us:
 we have our selves against our
 selves. For were our selves are as
 great enemies to our salvation, as
 either the World, or the Devill. For
 our understanding, reason, will and
 affections are altogether against us.
 Our naturall wisdoms is an enemy
 unto us. Our concupiscences and
 lusts do minister strength to Sa-
 tans temptations. They are all in
 league with Satan against us. They
 take part with him in every thing a-
 gainst us and our salvation. They
 fight all under his standard, and re-
 ceive their pay pay of him. This then
 goeth hard on our side, that the De-
 vill

beil hath an inward part against us; and wee carry alwaies within us our greatest enemy, which is eber ready, day and night to betray us into the hands of Satan; yea, to unbolt the doore, and let him in to cut our throats. Here then we see an huge army of dreadfull enemies, and a very legion of Devils, lying in ambush against our soules. Are not wee therefore poore wretches in a most pitifull case, which are thus betrayed and besieged on ebery side? All things then considered, may we not justly marvell that any shall be saved? For who seeth not, who knoweth not, that thousand thousands are carryed headlong to destruction, either with the temptations of the World, the Flesh, or the Devil? But yet further, I will shew by another very manifest and apparent reason, that the number of Gods Elect upon the face of the earth, are very few in comparison; which may thus be considered. First, let there be taken from amongst us all treacherous papists, athelists and hereticks. Secondly, let there be shoaled out all vicious and notorious evil-livers; as, Swearers, Drunkards, Whoremongers, Worldlings, Deceivers, Coseners, Proud men, Rioters, Gamesters, and al the profane multitude. Thirdly, let there be re-
fused.

faled and sorted out all Hypocrites: carnall Protestants vain Professors, Back sliders, Deceivers, and cold Christians. Let all these, I say be separated, and then tell me how many sound Ancere, faithfull and zealous Worshippers of God will be found amongst us. I suppose we should not need the Art of Arithmetick to number them. For I thinke there would be very few in every Village Town, and City I doubt they would walk very thinly in the streets, so as a man might easily tell them as they goe. Our Lord Jesus askes a question in the Gospell of S. Luke, saying, Do you thinke when the Son of man cometh, that he shal find faith on the earth? To which we may answer, surely very little.

Luk. 18. 8

Phil. Now, according to your promise, shew this thing also by examples.

Tacul. In the first age of the world all flesh had so corrupted their wayes, that God could no longer beare them, but even bowed their destruction by the over-flowing of waters. When the Flood came, how few were found faithfull? Eight persons onely were saved by the Arke. How few righteous were found in Sodom, and the Cities adjoyning? But one poore Lot and his family. How few beleevers were found in Jericho? But one Rahab. How few of the old Isra-

elites,

Heb. 3. 19. elites entered into the Land of Pro-
 mise? But two, Caleb, and Joshua,
 the rest could not enter in, because of
 their unbeliefe. The true and visible
 Church was small, during the go-
 vernment of the Judges, as appear-
 eth plentifully in that Booke. In
 Eliahs time the Church was so small,
 that it did not appeare. In the reigne
 of the Kings of Israel and Iudah the
 sincere worshippers were very few as
 appeareth by all the Prophets. Dur-
 ing the Captivity, the Church was
 as the Hee under a cloud & was
 driven into the wilderness, where she
 hid her selfe. During the persecutions
 of the Greek Empire by Gog, Ma-
 gog, and Egypt, they were fewest of
 all. In Christs time what a ill
 company did he begin withall? How
 were all things corrupted by the
 Hypocrites, Scribes, and Pharisees?
 In the beginning of the Apostles
 preaching there were but few belie-
 vers. After the first six hundred years,
 what an Eclipse was in the Church,
 during the height of Antichrists
 reigne? How few true worshippers
 of God were in the world for the space
 almost of seven hundred yeares?
 Since the Gospell was broached and
 spread abroad, how few do beleve?
 And as the Prophet saith, Lord, who
 hath beleevd our report? Thus then
 you

1 Kin. 17.

Esa. 53. 1.

you see it is apparent (both by Scripture, reason and examples of all ages) that the number of the Elect is very small, and when all comes to all, few shall be saved.

Phil. I pray you tell us how few, and to what scantling they may be reduced; whether one of an hundred, or one of a thousand shall be saved.

Theol. No man knows that, neither can I give you any direct and certaine answer unto it. But I say, that in comparison of the Reprobate, there shall but a few be saved. For all that professe the Gospel are not the true Church before God. There be many in the Church, which are not of the Church.

Phil. How doe you prove that?

Theol. Out of the ninth to the Romans, where the Apostle saith, All are not Israel, that are of Israel. And again, Esay crieth concerning Israel, Though the number of the children of Israel were as the sand of the sea, yet but a remnant shall be saved, Rom. 9. 27.

Rom. 9. 6.

Phil. How doe you ballance it in the visible Church, or in what comparison doe you take it? let us heare some estimate of it. Some thinke one of an hundred, some, but one of a thousand shall be saved.

Theol. Indeed have heard some learned and godly Divines give such
con-

conjectures: but for that matter I can
 Ro. 9. 27. say nothing to it. But only let us ob-
 serve the comparison of the Holy Ghost
 betwixt a remnant and the sand of the
 Sea, and it will give some light into
 the matter.

Phil. Doth not the knowledge of this
 doctrine discourage men from seeking
 after God?

Theol. Nothing lesse. But rather
 it ought to awake and stir up in us a
 Phil. 2. 12. greater care of our salvation, that we
 may be in the number of Christs little
 flock, which make an end of their sal-
 vation in teare and trembling.

Phil. Some make light of all these
 matters. Others say, As for the life to
 come, that is the least matter of an hun-
 dred to be cared for. As for that matter,
 they will leave it to God, even as plea-
 seth him: they will not meddle with it.
 For they say, God that made them must
 save them. They hope they shall doe as
 well as others, and make as good shift as
 their neighbours.

Theol. It is lamentable that men
 should be so carelesse, and make so light
 of that which (of all other things) is
 most weighty and important. For
 what shall it profit a man though hee
 should win the whole world, if he lose
 his soule? as the Author of all wise-
 dome testifieth. Mat. 16. 26.

Antil. I pray you, Sir, under correcti-
 on,

On, give me leave to speak my mind in this point. I am an ignorant man, pardon me if I speak amisse; for a fooles bolt is soon shot.

Theol. Say on.

Anil. I doe verily thinke that God is stronger then the Devill. Therefore I cannot believe that he will suffer the Devell to have more then himselfe. He will not take it at his hands. He loveth mankinde better then so.

Theol. You doe carnally imagine that God will wastle and strive with the Devill about the matter. As for Gods power, it doth never crosse his will; for God can doe nothing against his will and decree, because he will not.

Anil. Yes, but the Scripture saith, God will have all men saved.

Theol. That is not meant of every particular man, but of all sorts some; some Jewes some Gentiles some rich some poor, some high, some low &c.

Anil. Christ dyed for all; therefore all shall be saved.

Theol. Christ died for all in sufficiency of his death, but not in efficacy unto life. For onely the Elect shall be saved by his death: as it is written, This is my blood in the New Testament which is given for you; meaning his Disciples and chosen children. And againe, Christ being consecrated.

Luk. 22.
26.

is made the Author of salvation to all that obey him:

Ans. God is mercifull, and therefore I hope he will save the greatest part for his mercy sake.

Rom 9.

Theol. The greatest part shall perish: but all that shall be saved shall be saved by his mercy: as it is written, Hee will have mercy on whom he will have mercy, and whom he will he hardeneth. And againe It is not in him that will, or in him that runneth, but in God that sheweth mercy. Therefore though God be infinite in mercy, and Christ infinite in merit, yet none shall have mercy, but only the vessels of mercy.

Antil. Can you tell who shall be saved, and who shall be damned? Do you know Gods secrets? When were you in Heaven? When spake you with God? I am of the mind that all men shall be saved. For Gods mercy is above all his works. Say you what you will, and what you can, God did not make us to condemne us.

Theol. You are very peremptory indeed: you are more bold then wise; for Christ saith, *who shall be saved*: you say, *All shall be saved*. Whether then shall we beleve Christ or you?

Antil. If there should come two foules, one from heaven, and another from hell, and bring us certayne news how the case stood, then I would beleve it indeed.

Theol.

Theol. Put case two soules of the dead should come, the one from Heaven, the other from Hell. I can tell you afore-hand certainly what they would say, and what needs they would bring.

Antil. What, I pray you?

Theol. They would say, there be few in Heaven, and many in Hell: heaven is empty, and Hell is full.

Antil. How know you that? how know you they would say so?

Theol. I am sure if they speake the truth they must needs say so.

Antil. Must they needs? Why, I pray you, must they needs?

Theol. Because the word of God saith so. Because Moses and the Prophets say so. If you will not beleebe Moses and the Prophets, neither will you beleebe though one, though two, though an hundred should rise from the dead.

Antil. Yes but I would.

Theol. I pray you let me aske you a question: Whether doe you thinke that God and his word, as the soules of dead men are moze to be credited?

Antil. If I were sure that God said so, then I would beleeeve it.

Theol. If his word say so both not he say so? Is not he and his word all one?

Antil. Yet for all that, if I might heare

heart. God himselfe speak it, it would move me much.

Theol. You shew your selfe to be a notable knidell. You wil not beleebe Gods Word without signes, and miracles, and wonders from the dead.

Answ. You speak as though you knew certainly that Hell is full: you do but speak at randome; you cannot tell; you were never there to see. But for mine owne part, I beleeeve there is no Hell at all, but only the hell of a mans conscience.

Theol. Now you shew your selfe in kinde what you are. You say you beleeeve no Hell at all. And, I thinke if you were well examined, you beleebe no Heaven at all, neither God nor Devil.

Answ. Yes, I beleeeve there is a Heaven, because I see it with mine eyes.

Theol. You will beleeebe no moze be-
Ioh. 16 29 like then you see: but Blessed is he that
beleeveth in Iesus. You are one of
the rankest Atheists that ever I talked
withall.

Answ. You ought not to judge; you know not mens hearts.

Theol. Out of the abundance of the heart the mouth spe keth. Mat. 12. 34. You have sufficiently bewezared your heart by your words: for the tongue is the key of the mouth. As for judging, I judge you only by your
first :

fruits: which is lawfull for we may truly say, It is a bad tree which bringeth forth bad fruit: and hee that doth wickedly is a wicked man. But it is you, and such as you are, that will take upon you to iudge mens hearts. For though a mans outward actions be religious and honest, yet you will condemne him. And if a man geve himselfe to the Word and Prayer, refozme his family, and abstaine from the grosse sins of the world, you will by and by say, Hee is an Hypocrite. And thus you take upon you to iudge mens hearts, as though you knew with what affection these things are done.

Antil. I confesse I am a sinner: and so are all other for ought I know. There is no man but he may be amended. I pray God send us all of his grace, that we may please him, and get to Heaven at the last.

Theol. Now you would shuffle up all together, as though you were as good as the best, and as though there were no difference of sinners: but you must learn to know that there is a great difference of sinners. For there is the penitent and the impenitent sinner; the careful and the careless sinner; the sinner whose sins are not imputed, and the sinner whose sinnes are imputed; the sinner that shall be

R

saved,

Esa. 5. 18.

saved, and the sinner that shall be damned. For it is one thing to sin of frailty, another thing to live in it, dwell in it, and trade in it. and (as the holy Ghost speaketh) to suck it in, as the fish sucketh water, and to draw it unto us with cart-ropes, and cords of vanity.

To conclude therefore; there is a great difference betwixt a sinner and a sinner, as betwixt light and darkness. For though Gods children be sinners in respect of the remnants of sin within them, yet the Scriptures call them just and righteous, because they are justified by Christ, and sanctified by his grace and holy Spirit. And for this cause it is that S. John saith, Hee that is born of God sinneth not, 1 John 4 6.

Antil. What, I pray you, did you never sin?

Theol. Yes, and what then? What are you the better?

Antil. You Preachers cannot agree amongst your selves: one saith one thing, and another saith another thing, so that you bring the ignorant people into a mammering, and they know not on which hand to take.

Theol. The Preachers GOD be thanked, agree very well together in all the main grounds of Religion and principall points of salvation. But

if

if they dissent in some other matters, you are to try the spirits, whether they be of God or no. You must try all things, and keep that which is good.

Antil. How can plain and simple men try the spirits and doctrines of the Preachers?

Theol. Yes. For the Apostle saith, The spirituall man discerneth all things. And S. Iohn saith to the holy Chyistians, You have received an ointment from that holy One, and know all things; that is, all things necessary to salvation. Those therefore which have the Spirit of God, can iudge and discern of doctrines, whether they be of God or no.

1 Cor. 2.
5.

1 Iohn 2.
26.

Antil. I am not book-learned, and therefore I cannot judge of such matters. As for hearing of Sermons, I have no leisure to go to them, I have somewhat else to doe. Let them that are bookish, and heare so many Sermons, judge of such matters. For I will not meddle with them, they belong not unto me.

Theol. Yet for all that you ought to reade the Scriptures, and heare the Word of God preached, that you may be able to discern betwixt truth and falshood in matters of Religion.

Antil. Belike you think none can be saved without preaching, and that all

men stand bound to frequent Sermons : but I am not of your mind in that.

Joh. 10. 2. **Joh. 8 47.** **Theol.** Our Lord Jesus saith, My sheep heare my voice. And againe he saith, Hee that is of God heareth Gods Word. Ye therefore heare it not, because yee are not of God. You see therefore how Christ Jesus maketh it a speciall note of Gods children to heare his Word preached.

Antil. But I thinke we may serve God well enough without a Preacher. For Preachers are but men, and what can they doe ? A Preacher is a good man so long as he is in the Pulpit ; but if he be out of the Pulpit, hee is but as another man.

Rom. 10. **Theol.** You speak contemptuously of Gods messengers, and of Gods sacred ordinance. But the Apostle doth fully answer your objection, saying, Faith comes by hearing, and hearing by the Word of God : and how can they hear without a Preacher ? In which words the Apostle tels you clearly, that you can never have faith, nor serve God aright without Preaching.

Antil. When you have preached all that you can, you can make the Word of God no better then it is ; and some put in and put out what they list. The Scriptures are but mens inventions, and they made the Scriptures.

Theol. We preach not to make the Word

Word better, but to make you better. Is for putting in and putting out, it is a mere untruth. And whereas you say, The Scriptures were made by men, it is blasphemous once to think it, and you are worthy to receive your answer at Cbarne.

Anil. Now I see you are hot. I perceive for all your godlinesse you will be angry.

Theol. I take it to be no sin to be angry against sin. For your sin is very great, and who can beare it?

Anil. All this while you speak much for preaching, but you say nothing for prayer. I think there is as much need of prayer as preaching. For I find in the Scriptures, Pray continually; but I find not, Preach continually.

Theol. No man denieth but that Prayer is most needfull alwaies to be ioyned unto Preaching and all other holy exercises: for it is the hand-maid to all. But yet we preferre Preaching above it, because Preaching is both the director, and whet-stone of Prayer; yea, it steereth us aright in all spirits: all actions and services whatsoever: without the which we can keep no certaine course, but are ever ready to erre on this hand or that. Now whereas you say you find, Pray continually, but not, Preach continually, you might (if you were not wilfully

2 Tim. I. 3.

blind) and also, Preach continually. for the Apostle saith to Timothy, Be instant, preach the Word in season and out of season; that is, alwayes, as time and occasion shall serue.

Antil. You extoll preaching, but you say nothing for reading. I beleeve you condemne reading.

Theol. Doth hee that highly commendeth gold, condemne silver? I doe ingenuously confesse, that both publike and priuate reading of the Scriptures is very necessary and profitable, and would to God it were more used then it is; for it is of singular use both to encrease knowledge and judgement, and also to make us moze fit to heare the word preached. For such men as are altogether ignorant of the History of the Bible, can heare the word with small comfort.

Phil. It seemes that this man neither regards the one nor the other; because, for ought that I can see, he cares not greatly if the Scriptures were burnt.

Antil. Oh sirrah, you speake very malapertly; you may speake when you are bidden. Who made you a judge? You are one of his Disciples, and that maketh you to speak of his side.

Phil. No, Sir, I hope I am Christs Disciple, and no mans. But assuredly I cannot hold my peace at your vile cavilling, and most blasphemous speeches.

Antil.

Antil. I cry you mercy, Sir, you seeme to be one of these Scripture-men: you are of the Spirit: you are so full of it, that it runneth out at your nostrils.

Phil. You doe plainly shew your selfe to be a scoffing Ismaelite.

Antil. And you doe plainly shew your selfe to be one of the folk of God which know their seats in Heaven.

Phil. I pray God be mercifull unto you, and give you a better heart; For I see you are in the gall of bitternesse, and in the bond of iniquity.

Antil. You thinke there is none good but such as your selfe, and such as can please your humour. You will, forsooth, be all pure. But by God there be a company of pure knaves of you.

Theol. How you do manifestly shew of what spirit you are. For you both sweare and rail with one breath.

Antil. God forgive me. Why did hee anger me then? There be a company of such controllers as he in the world, that no body can be quiet for them.

Theol. I perceiue a little thing will anger you, yet you will be angry with him for speaking the truth.

Antil. What hath he to doe with me? He is more busy then needs. Why doth hee say I am in a bad case? I will not come to him to learne my duty. If I have faults, he shall not answer for them. I shall answer for mine owne faults, and

every Fat shall stand on his owne bottome. Let him meddle with that he hath to do withall.

Theol. You are too impatient. you take matters at the worst. We ought friendly, and in love, to admonish one another: for we must have a care one of anothers salvation. I dare say for him, that he speaks both out of love and compassion towards you,

Antil. I care not for such love. Let him keep it to himselfe. What doth he thinke of mee? doth he suppose that I have not a soul to save as well as hee, or that I have no care of my salvation? I would he should know that I have as great care of my salvation as he, though I make not such outward shewes. For all is not gold that glisters, I have as good a meaning as he, though I cannot utter it.

Theol. These words might well be spared; I hope you will be pacified, and amend your life. and draw neere to God hereafter.

Antil. Truly, Sr, you may thinke of mee what you please; but I assure you, I have more care that way then all the world wonders at; I thank God for it, I say my prayers every night when I am in my bed; And if good prayers will doe us no good, God help us. I have alwaies served God duly and truly, and had him in my mind. I doe as I would
be

be done to. I keep my Church, and
tend my prayers while I am there ; and
I hope I am not so bad as this fellow
would make mee. I am sure, if I be bad,
I am not the worst in the world, there
be as bad as I. If I goe to hell, I shall
have fellowes, and make as good shift as
others.

Theol. You thinke you have spoken
wisely, but I like not your answer.
For your words smell strongly both
of ignorance, pride, and unbeliefe. For
first, you iustifie your selfe in your
faithlesse and ignorant worship of
God. And secondly you iustifie your
selfe by comparison with others, be-
cause others are as bad as you, and you
are not the worst in the world.

Ans. Now I know you speake of ill
will : for you never had a good opinion
of me.

Theol. I would I could have as
good an opinion of you as I doe de-
sire and that I might see that wrought
in you, which might draw my love and
liking towards you. And as for ill
will, the Lord knoweth I bear you
none. I desire your conversion and
salvation with my whole heart, and I
would thinke my selfe happy if I
might save your soule with the losse of
my right arme.

Ans. I hope I may repeat. For the
Scripture saith, At what time soever a

haner doth repent, God will have mercy on him. Therefore if I may have space and grace, and time to repent before death, and aske God forgivenesse, and say my prayers, and cry God mercy, I hope I shall do well enough.

Theol. You speake as though repentance were in your power, and at your Commandment, and that you can put it into your owne heart when you list; and that makes you and many others presume of it three houres before death. But you must know that repentance is the rare gift of God and it is given but to a few. For God will know him well that he bestoweth repentance upon; for it is proper onely to the Elect. It is no worldly matter. It is not attained without many and frequent prayers, and much hearing, reading, and meditating in the word of God. It is not so easie a matter to come by as the worldudgeth. It is not found but of them that seek it diligently, and beg it earnestly. It is no ordinary three houres matter. Cry God mercy a little for fashion will not doe it. Cursory saying of a few prayers a little before death availeth not. For though true repentance be never too late, yet late repentance is seldom true. Herein delays are dangerous: for the longer wee deferre it, the worse is our case.

case. The farther a nail is driven in with a hammer, the harder it is to get out again. The longer a disease is let run, the harder it is to cure. The deeper a tree is rooted, the harder it is to pluck up again. The longer we deferre the time of our repentance, the harder it will be to repent. And therefore it is dangerous driving it off to the last cast. For an ancient Father saith, Wee read but of one that repented at the last, that no man should presume; and yet of one, that none might despaire.

Augustine,

Well then, to conclude this point; I would have you to know that the present time is alwaies the time of repentance: For time past cannot be recovered, and time to come is uncertain.

Antil. Sir, in my opinion you have uttered some very dangerous things, and such as were enough to drive a man to despaire.

Theol. What be they I pray you?

Antil. There be diverse things. But one thing doth most of all sticke in my stomacke, and that is the small number that shall be saved, as you say. But I can hardly be perswaded that God made so many thousands to cast them away when he had done. Doe you thinke that God hath made us to condemne us? Will you make him

to be the Author of condemnation?

Theol. Nothing lesse. For God is not the cause of mens condemnation, but themselves. For every mans destruction cometh of himselfe: as it is written, O Israel, thy destruction is of thy selfe. As for God, he doth (in great mercy) use all possible meanes to save soules, as he saith by the Prophet, What could I have done more to my Vineyard, that I have not done unto it? But to come next to your question: I deny that God hath created the most part of men onely and solely unto perdition, as the proper end which he did aime at in creating them. but he hath created all things for the praise of his glory: as it is written, He hath created all things for himselfe, and the wicked also for the evill day. Then it followeth, that the cause and end why the wicked were created, neither was, nor is the onely destruction of his creature, but his owne praise and glory; that that onely might appeare and shine forth in all his works. Yet certaine it is that God for just causes (albeit unknowne and hid to us) hath relected a great part of man: The causes, I say of reprobation are hid in the eternall counsell of GOD, and known to his godly wisdome onely. They are secret, and hid from us, reserved in his eternall wisdome

to

Hose. 13.

Esa. 5. 4.

Pro. 16 4.

to be revealed at the glorious appearing of our Lord Jesus. His judgments (saith the Scripture) are as a great deep, and his wayes past finding out. It is as possible for us to comprehend the Ocean in a little dish, as to comprehend the reason of Gods counsell in this behalfe.

Rom. 11.
Psal. 36.

Antil. What reason, justice, or equitie is there that sentence of death should be passed upon men before they be born, and before they have done good or evill?

Theol. I told you before, that we can never comprehend the reason of Gods proceeding in this behalfe: yet we must know, that his Will is the rule of righteousness, and must be unto us instead of a thousand reasons. For whatsoever God willeth, in as much as he willeth so, it is to be holden iust. We cannot conceive the reason of many naturall things, and things subject to sence, as the motion of the celestiaall bodies, their unconceivable swiftnesse, their matter and substance, their magnitude, altitude, and latitude. We cannot thoroughly sife out the causes of the thunder, lightnesse, winds, earth-quakes, ebbs and flowings of the sea, and many other things under the Sun: how then can we possibly ascend up into the privie Chamber and Councell-house

house of God, to lift and search out the bottome of Gods secrets, which no wize or reach of man can any way attain unto: Let us therefore learn in Gods fear to reverence that which we cannot in this life comprehend.

This one thing I must say unto you, that whatsoever God decreeth, yet doth he execute no man till he hath ten thousand times deserved it. For betwixt the decree and the execution thereof cometh sinne in us, and most just causes of condemnation.

Antil If God have decreed mens destruction, what can they doe withall? who can resist his will? why then is he angry with us? For all things must needs come to passe according to his decree and determination.

Ro. 9. 22. Theol. first, I answer you with the Apostle. O man, who art thou that pleadest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the Potter power of the clay, to make of the same lump one vessel to honour, and another to dishonour? Whereover, I answer, that Gods decree doth not enforce the will of man, which worketh and moveth of it selfe. It hath in it selfe the beginning of evil motion, and sinne willingly. Therefore, though the decree of God imposeth a necessity upon all secondary causes (so

as they must needs be framed and disposed according to the same) yet no coercion or constraint; for they are all carried with their voluntary motion. Even as we see the plume of a clock, being the first mover, doth cause all the other wheeles to move, but not to move this way or that way, for in that they move some one way, and some another, it is of themselves; I meane, of their owne frame: so Gods decree doth move all secondary causes, but takes not away their owne proper motion. For God is the Author of every action, but not of any evil in any action. As the soule of man is the originall cause of all motion in man, as the Philosophers dispute, but yet not of lame and impotent motion, for that is from another cause, to wit, some defect in the body. So, I say, Gods decree is the root and first cause of motion, but not of defective motion: that is from our selves. Likewise, that a bell soundeth, the cause is in him that ringeth it, but that it jarreth the cause is in it selfe. Againe, that an instrument soundeth, is in him that playeth upon it, but that it jarreth, is in it selfe; that is, in its owne want of tuning. So then to shut up this point; all instruments and middle causes are so moved of God being the first Mover, that hee alwayes doth
will

will helly and illly 'in his moving. But the instruments moved are carried in contrary motions, according to their owne nature and frame: If they be good, they are carried to that which is good: but if they be evill, they are carried unto evill. So that according to the double beginning of motion and will, there is a double and divers work and effect.

Antil. But from whence comes it that man of himselfe, that is, of his own free motion, doth will that which is evill?

Theol. From the fall of Adam, whereby his will was corrupted.

Antil. What was the cause of Adams fall?

Theol. The Devill and the deprivation of his own will.

Antil. How could his will incline unto evill, it being made good, and hee being made good?

Theol. Hee and his will were made good, yet mutably good. For to be immutably good is proper onely to God. And Adam did so, stand that he might fall; as the event declared.

Antil. Was not the decree of God the cause of Adams fall?

Theol. No; but the voluntary inclination of his will unto evill. For Adams will was neither forced nor by any violence of Gods purpose compelled

pelled to consent : but he of a free Will and ready mind left God, and toynd with the Devill.

Thus then I doe determine, That Adam sinned necessarily, if you respect the decree or event: but if you respect the first mover and inherent cause, which was his owne Will, then he sinned voluntarily and contingently For the decree of God did not take away his Will, or the contingency thereof, but only order and dispose it Therefore (as a learned Writer saith) *Volens peccavit, & proprio motu*; He sinned willingly and of his owne motion.

Beza.

And therefore no evil is to be attributed unto God, or his decree.

Antil. How then doe you conceive and consider of the purpose of God in all these things?

Theol. Thus: That God decreed with himselfe, *uno actu*, at once, That there should be a world.

That Adam should be created perfect.

That he should fall of himselfe.

That all should fall with him.

That he would save some of the lost race.

That hee would doe it of mercy through his Son.

That he would condemn others for sin.

Antil. How doe you prove the decree

decree of reprobation ; to wit, that God hath determined the destruction of thousands before the world was ?

Theol. The Scripture calleth the **Reprobates**, The vessels of wrath prepared to destruction ; The Scripture saith, God hath not appointed us unto wrath : Therefore it followeth, that some are appointed unto wrath. The Scripture saith of the **Reprobates**, that they were even ordained to stumble at the Word. The Scripture saith, They were of old ordained to this condemnation, Iude 4.

Antil. But how answer you this? God wils not the death of a sinner; therefore he hath predestinated none to destruction.

Theol. God wils not the death of a sinner simply and absolutely, as it is the destruction of his creature ; but as it is a meanes to declare his iustice, and to set forth his glozy.

Antil. God did fore-see and fore-know that the wicked would perish through their owne sin; but yet he did not predestinate them unto it.

Theol. Gods prescience and fore-knowledge cannot be separated from his decree. For whatsoever God hath fore-scene and fore-knowne in his eternall counsell, he hath determined the same shall come to passe. For as it appertaines to his wisdom to fore-know

know and foresee all things : so doth it appertaine to h's power to moderate and rule all things according to his will.

Antil. What doe you call prescience in God ?

Theol. Prescience in God is that whereby all things abide present before his eyes : so that to his eternall knowledge, nothing is past, nothing to come ; but all things are alwayes present : and they are so present, that they are not as conceived imaginati-
ons, formes and motions ; but all things are alwayes so present before God, that he doth behold them in their verity and perfection.

Antil. How can God justly determine of mens destruction, before they have sinned ?

Theol. This objection hath been answered in part before : For I told you, that God condemneth none but for sin, either originall onely, or else both originall and actuell. For how-
soever he doth in himselfe, before all time, determine the reprobation of many, yet he proceeds to no executi-
on till there be found in us both iust deserts, and apparent cause. There-
fore they deale unsoundly and foolishly, which confound the decree of re-
probation with damnation it selfe ;
Ath Anne is the cause of the one, and
onely

only the will of God of the other.

Phil. Well, Sir, sith we are so far proceeded in this question, by the occasion of this mans objections and cavils, I pray you now, as you have spoken much of reprobation, and the causes thereof; so let us heare somewhat of election, and the causes thereof; and shew us out of the Scriptures, that God hath before all worlds chosen some to eternall life.

Theol. Touching the decrees of election, there are almost none that makes any doubt thereof: therefore small proofe shall serve for this point. **Onely I will confirme it by one of two testimonies out of holy Scripture.** First, the *Apostle* saith, Blessed be God, even the Father of our Lord Iesus Christ, who hath blessed us with all spirituall blessings in heavenly things in Christ, as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love. You see the words are very plaine and pregnant for this purpose. Another confirmation was taken out of the eight Chapter to the Romans, in these words: Those whom he knew before, did he also predestinate to be like to the image of his owne Sonne, that he might be the first-borne of many brethren.

Eph. 1.3.

Phil.

Phil. Which be the causes of election?

Theol. The causes of election are to be found onely in God himselfe. For his eternall election dependeth neither upon man, neither yet upon any thing that is in man, but is purposed in himselfe, and established in Christ, in whom we are elected. This is fully proved in these words, Who hath predestinated us to be adopted through Iesus Christ in himselfe, according to the good pleasure of his will, to the praise of his glory, where-with he hath made us freely accepted in his beloved. where we see the Apostle telleth us, that his free grace, and the good pleasure of his will, are the first motives or moving cause of our election.

*Eph. 1. 5,
6.*

Phil. But the Papists fetch the first motive of election out of mans merits, and fore-seen worker. For, say they, God did fore-see who would repent, beleeve, and doe well: and therefore he made choice of them.

Theol. But they are greatly deceived: For I say againe and againe, that there is nothing in us which did ever move God to set his love upon us, and to chuse us unto life: but he ever found the originall cause in himselfe; as it is written, Hee will have mercy upon whom he will have mercy, and whom he will hee hardeneth. And
againe

Rom. 9.

Deu. 7. 7.

again: It is neither in him that wil-
 leth, nor in him that runneth, but in God
 that sheweth mercy. The Lord him-
 selfe also testifieth that hee did chuse
 his people not for any respect in them,
 but onely because he loved them, and
 bare a speciall favour unto them. So
 then it is a certaine truth that Gods
 eternall predetermination excludeth all
 merits of man, and all power of his
 will, thereby to attaine unto eternall
 life: and that his free mercy, and un-
 deserved favour, is both the beginning,
 the midst, and the end of our saluation:
 that is to say, All is of him, and no-
 thing of our selves.

Phil. Whether then doth faith depend
 upon election, or election upon faith?
 That is, whether did God chuse us, be-
 cause we doe beleeve? or whether doe we
 beleeve, because we are chosen?

Theol. Out of all doubt, both faith
 and all fruits of faith do depend upon
 election. For therefore we beleeve, be-
 cause we are elected; and not therefore
 elected, because we beleeve: As it is
 written, So many as were ordained to e-
 verlasting life, beleeved.

Act. 13. 41

Antil. If men be predestinated before
 they be born, to what purpose serve all
 precepts, admonitions, lawes? &c. It for-
 ceth not how we live. For neither our
 godly or ungodly life can alter the pur-
 pose of God.

Theol.

Theol. This is a very wicked and carnall oblation, and sheweth a vile and dissolute mind in them that use it. But I could wish such men to consider the end of election; which is, that we should lead a godly life: As it is plainly set down in the first chapter to the Ephesians, ver. 3. Where the Apostle saith, God hath chosen us before the foundation of the world. But to what end? that we should live as wee list? No, no, saith he; But that wee should bee holy and unblamable before him. Again he saith, Wee are predestinate to be made like the image of his Sonne, that is, to be holy and righteous. For most certaine it is, that we can iudge nothing of predestination, but by the consequents: that is, by our calling, iustification, and sanctification. For when once we feele the worke of grace within us, (that is, that we are washed by the new birth, and renewed by the holy Ghost, finding in our selves an unfeigned hatred of sinne, and love of righteousness) then are we sure, and out of all doubt, that we are predestinated to life. And it is even as much as if God had personally appeared unto us, and whispered us in the eare, and told us that our names are taken, and written in the Book of life. For whom he hath predestinate, them

Ro. 9. 16.

Ro. 8.30. them hee hath called: and whom he hath called, them he hath justified: and whom he hath justified, them he hath glorified. Now therefore till we see these markes of election wrought in us, we can bee at no certainty in this point; neither are wee to take any notice of it, or meddle in it: but we must strive, according to that power and faculty we have to live honestly, and civilly, waiting when God will have mercy on us, and give us the true touch. As for them that are carelesse and dissolute, setting all at six and seven, there is small hope that they are elected or ever shall be called.

Antil. I thinke the preaching and publishing of this doctrine of predestination hath done much hurt: and it had been good it had never been knowne to the people, but utterly concealed. For some it driveth to despair, and others it maketh more secure and carelesse.

Theol. You are in a great error: for this doctrine is part of Gods revealed Truth, which he would have knowne to his people. And in good sooth, it is of very great and comfortable use to the Children of God, against all the assaults of the Devil, and temptations of desperation whatsoever. For when a man hath once
in

in truth felt, by the effects, that God hath chosen him to life, then though the Deuill lye close at him, and the conscience of Anne and his owne frailties doe vehemently assault him; yet he knoweth certainly that the eternal purpose and counsell of God is immutable, and that because his salvation is not grounded upon himselfe, or his owne strength, but upon the unchangeable decrees of **G O D**, which is a foundation immovable, and alwaies standing sure and firm: therefore doe the Deuill and An what they can, yet he shall be upheld in righteousness and truth, and even (as it were) borne up in the armes of God even to the end. For whom God loveth, to the end he loveth them. Moreover, when once the Lords people perceiue (by their sanctification and new birth) both that the Lord hath rejected and reprobated so many thousands, and made choice of them to be heires of his most glorious Kingdome being in themselves of the same mould and making that others are, and that he hath done all this of his free grace and undeserued mercy towards them: chuse doth irrevocably their hearts with the love of him! Aaine, how frankly and cheerfully doe they love him! how willingly and faithfully doe they obey him!

him ! Yea, how are they wholly swapt and inflamed with the desire of him ! For it is the perswasion and feeling of Gods love towards us that draweth up our love to him again ; as St Iohn saith, 1 Iohn 4. We love him, because he hath loved us first.

Luke 7.

Wherein it is said of Mary Magdalen, that she loved much, because much was forgiven. For after she felt her many & great sins freely pardoned, her affections were kindled with the love and obedience of Christ. So likewise the Church in the Canticles, after shee had beene in the banquetting house of all spirituall grace, and felt the banner of Christs love displayed upon her, forthwith shee was rapt therewith, and cryed out (as it were in a swoon) that shee was sick of love.

Canr. 2. 5.

Can. 5. 5.

So againe, when Christ put in his hand by the hole of the dooze (that is, touched the very inward parts of her heart by his spirit) then her heart perned, and her bowels were affectioned towards him. This is it which St Paul prayeth for upon his knees that it may be granted to the Ephesians, that they may be able to comprehend with all the Saints, what is the breadth and length, height and depth of Gods love towards us, and to know the love of Christ (which passeth knowledge) and

Eph. 3.
18, 19.

and to be filled with all fulnesse of God. Thus then you see the great and comfortable use of this doctrine of election, both in that it ministreth strength and comfort against all temptations, as also because it constraineth us to love God, and of very love to feare him, and obey him.

Phil. Well, Sir, I think now you have spent time enough in answering the objections and cavils of *Antilegon*. In all which I doe observe one thing; that there is no end of Cavilling and objecting against the truth: and that a man may object more in an houre, then a learned man can well answer in a day.

Theol. You say truth And the reason hereof is, because men have sin in them out of measure, and the Spirit of God but in measure. Therefore they can by the one object and conceive more against the truth, then by the other they shall be able to answer and say for it.

Phil. It appeareth indeed, that errors be infinite, and objections innumerable, and that there is no end of mens cavilling against Gods sacred truth. It is good for us therefore to be thorowly settled in the truth, that we be not entangled or snared with any cavils or sophistications whatsoever. And I doe verily thinke (notwith-

standing all his objections, and exceptions) that he doth in his conscience desire, with *Balaam*, to dye the death of the righteous, and to be as one of them whom he seemeth to despise.

Theol. I am so perswaded too. For this is the triumph that vertue hath over vice, that where shee is most hated, there shee is often desired and wished for. And this is the great punishment that God bringeth upon the wicked; *Virtutem ut videant intabescantque relinqua*, as saith the Poet; That they shal see vertue, and pine away, having no power to follow it.

Phil. But now let us returne to the point wee were in hand with, before wee fell into these objections and cavils: which was concerning the small number of them which shall be saved: and as you have shewed us many reasons thereof, I proceed to speak yet more unto that point.

Theol. As I have shewed you of sundry lets, both within us and without us, which doe keep us back from God, and hold us fast in our sinnes; so now, unto all that hath been said before, I will adde nine great hindrances unto eternall life, which may not untruly be termed nine bars out of Heaven, and nine gates into Hell.

Phil. Which be they?

Theol. They be these.

Infidelity.

Infidelity.

Presumption of Gods mercy.

Examples of the multitude.

Long custome of sin.

Long escaping of punishment.

Hope of long life.

Conceitednesse.

All company.

Still examples of Ministers.

Pbil. These indeed be strong bars out of heaven, and wide gates into hell. I pray you therefore prove them out of the Scriptures, and lay them forth somewhat more largely.

Theol. The first, which is Infidelity, is proved out of the fourth Chapter to the Hebrews, verse 2. Where it is written, Unto us was the Gospel preached, as unto them; but the word which they heard, profited them not, because it was not mixed with faith in those that heard it. And again, They could not enter in, because of unbelieve. Here we see that unbelieve did barre out the old people from entering into the Land of Promise, which was a figure of Gods eternall Kingdome. And sure it is, that the same unbelieve doth barre out thousands of us. For many will beleve nothing but their owne fantasies. They will not beleve the word of God: especially when it is contrary to their lusts and likings,

Nine
gates into
Hell.

Heb. 3. 19

profits and pleasures. Though things be manifestly proved to their faces and both the Chapter and the verse shewed them, yet will they not belsebe; or though they say they belsebe, yet will they never go about the practise of any thing, but reply against God in al their actions. And, for the most part, when God saith one thing, they will say another: when God saith yea they will say nay, and so gibe God the lye. Some againe will say, If all be true that the Preachers say, then God helpe us. Thus you see how infidelity both bar men out of Heaven, and cast them into Hell:

Phil. Let us heare of the second gate, which is, *Presumption of Gods mercies.*

Theol: This is set downe in the 29. Chapter of Deuteronomie, where the Lord saith thus, When a man heareth the words of this curse, and yet flattereth himselfe in his heart, saying, I shall have peace, although I walk according to the stubbornnesse of mine owne heart, thus adding drunkenness to thirst (that is, one sinne to another) the Lord will not be mercifull unto him, but the wrath of the Lord, and his jealousie shall smoeke against that man, and every curse that is written in this book, shall light upon him, and the Lord shall put out his name from under Heaven.

Here we see how the mighty God doth

both thunder doſe upon ſuch as goe on in their ſins preſuming of his mer-
 cy, and ſaying in their hearts, If I
 may live but a Lord have mercy upon
 mee three hours before death, I care
 not. But it is juſt with God, when
 theſe three houres come, to ſhut them
 up in blindneſſe, and hardneſſe of heart,
 as a juſt plague for their preſumption.
 Therefore the Prophet David, ſeeing
 the grievouſneſſe of this ſin, prayeth to
 be delivered from it: Keep me O Lord
 (ſaith he) from preſumptuous ſinnes, let
 them not reign over me. Let all men
 therefore take heed of preſumptuous
 ſins. For though God be full of mercy,
 yet he will ſhew no mercy to them
 that preſume of his mercy. But
 they ſhall once know, to their coſt, that
 juſtice goeth from him as well as mer-
 cy.

Pſal. 19.

Phil. Let us come to the third gate,
 which is, the *Example of the multitude.*

Theol. This is proved in the 23 of
 Exodus, verſe 22. Where the Lord ſaith
 ſtatly, Thou ſhalt not follow a multi-
 tude to do evill. In another place the
 Lord ſaith, After the doing of the Land
 of Egypt, wherein ye dwelt, ſhall ye not
 doe; and after the manner of the Land
 of Canaan, whither I will bring you,
 ſhall yee not doe, neither walke in their
 ordinances.

Lev 18.3.

Against this Law did the children

of Israel offend, when they said in the Stubbornesse of their heart to the Prophet Jeremie, The word that thou hast spoken unto us in the name of the Lord we will not heare, but we will doe whatsoever goeth out of our mouth, and we will do as we have done, both we and our Fathers, our Kings, and our Princes, in the Cities of Iudah, and the streets of Ierusalem, Jer. 44. 16.

Note here how they doe altogether refuse the word of the Lord, and how they follow the example of the multitude. Wee see in these our daies by lamentable experience how thousands are violently carried downe the stream, and for defence of it some will say, Doe as the most men do and the fewest will speak ill of you: which is a very wicked speech. For if we will follow the course of the most, we shall have the reward of the most, which is eternall perdition.

Let us therefore take heed of bending with the sway: for the sway of the world doth weigh down all things that can be spoken out of the word of God, and openeth a very wide passage into Hell.

Phil. Proceed to the fourth gate into hell, which is, the Long custome of sinne.

Theol. This is noted by the Prophet Ieremy to be a very dangerous thing.

thing. For hee saith. Can the Black moore change his skin, or the Leopard his spots? Then may yee also doe good, which are accustomed to do evill. Proving thereby, that it is as hard a matter to leaue an old custome of sinne, as to wash a Black moor white or to change the spots of a Leopard; which because they are naturall is most impossible. So when men through custome have made swearing, lying, adultery, and drunkenness (as it were naturall unto them, oh how hard it is to leaue them! For custome maketh another nature, and taketh away all sence and feeling of sin.

Phil. Let us heare of the fifth gate, which is, the Long escaping of punishment.

Theol. This is abouched by the wise man in these words, Because sentence against an evill work is not executed speedily, therefore the hearts of the children of men are set in them to do evill. Where hee sheweth, that one cause why men are so hardened in their sinnes is, because God winketh at them, and letteth them alone, not punishing them immediately after they have sinned. For if God should forthwith strike downe one, and raise fire and brimstone upon another, and cause the earth to swallow up a third then men would feare indeed. But

Jer. 13. 2

Eccl. 8. 11

it hath been shewed befoze, that God taketh not that course, but though he meet with some in this life, yet he lets thousands escape; and that makes them more bold, thinking they shall never come to their answer: even as an old theefe, which hath a long time escaped both prison and Gallies, thinks he shall alwaies so escape and therefore goeth boldly on in his thefts. But let men take heed: For as the Proverbe saith, Though the Pitcher goeth long to the Well, yet at last it cometh broken home. So though men escape long, yet they shall not escape alwaies: for there will come a day of reckoning, a day that will pay it home for all. Thus you see how impunity leadeth numbers to destruction: that is, when men are let alone, and neither smitten by the hand of God, nor punished by the Law of the Magistrate.

Phil. Let us come to the sixth gate, which is the *Hope of long life.*

Theol. This is affirmed by our Lord Jesus concerning that rich worldling, who when he felt the world come in upon him with full streame, said he would pull downe his barnes, and build greater, and say to his soule, Soule, thou hast much goods laid up for many yeares; live at ease, eat, drinke, and take thy pastime. But

Lu. 12. 19

our

our Saviour calleth him foole for flattering himselfe in security and promising unto himselfe long life. Doreber, hee plainly told him that the same night he should make a hellish and miserable end. Note, I pray you how Iesus Christ, the fountaine of all wisdom, calleth this man a foole, and yeeldeth a reason thereof; to wit, because he gathered riches to himselfe, and was not rich in God: hee had great care of this life, and none at all for that which is to come. So then it followeth, that all such are right fools indeed, and may be chronicled for fooles (how wise soever they be taken and reputed in the world) which have much care for their bodies, and none for their soules; great care for this life, and little for that which is to come. Well let all such profane worldlings as dream of dots of long life (and therefore deferre the day of their repentance and conversion unto God) take heed by this mans example, that they reckon not without their host, and be suddenly snatcht away in the midst of all their pleasures and follies: as Iob saith, Some die in their full strength, being in all ease and prosperity. Their breasts run full of milke, and their bowels run full of marrow. We see therefore how dangerous a thing it is for men to

Iob 22.13

flatter and sooth up themselves with hope of long life.

Phil. Proceed to the seventh gate, which is, *conceitednesse*.

The 1. This is indeed a very broad gate into Hell. For the Scripture saith, *Pro. 26.12* Seest thou a man wise in his owne conceit? there is more hope of a foole than of such a one. And againe, *Pro. 26.16* The foole is wiser in his owne eyes, then seven men that can give a sensible reason. The Holy Ghost we see affirmeth, that such as are puffed up with an overweening of their owne gifts, are farthest of all other from the Kingdome of Heaven. For they despise the wisdoms of God to their owne destruction. They hold scorn to be taught: they will say they know as much as all the Preachers can tell them, For what can all the Preachers say more then this? wee are all sinners, we must bee saved by Christ, we must doe as wee would be done to. There is no more but doe well, and have well, &c. Was poore souls they looke aloft, they are desperately hoven up with conceitednesse, not knowing that they are poore, naked, blind, and miserable.

Rev. 3. 17

These men trust altogether to their owne wit, learning, pollicie, riches, and great reputation in the world.

Woe. You because all men crouch
to them, and clap their hands at
them, therefore they swell like Tur-
kie-Geese, let up their feathers and
draw their wings upon the ground
with a kinde of sinne and vaine
of all men, as if they were the on-
ly lights of the world. Moreover
when men doe praise them for their
naturall gifts, soothe them and ap-
plaud them, then it is a wonder to
see how they streake themselves, as
though they would forthwith take
their flight, and mount unto the
clouds. But let all insolent and
conceited men hearken unto the woe
that is pronounced against them by
the eternall King of Glory, saying,
Woe unto them that are wise in their
owne eyes, and prudent in their own
sight. Again, let them hearken
to the counsell of God, which saith,
Trust unto the Lord with all thine
heart, but leane not unto thine owne
wisdom. Be not wise in thine owne
eyes, but feare God, and depart
from evill. These silly conceited
fooles thinke, that because they have
the cast of this life, and can cunning-
ly compasse the things of this world,
and goe through strich with them,
therefore they can compasse Heaven
also by their fine wits, and deep de-
vices: but alas, poore wretches, they
are

Esa. 5. 21.

Prov. 3. 5.

1 Cor. 3.

19.

1 Cor. 3.

19.

are greatly and grossely deceived. For the wisdom of the world is foolishness with God, and he catcheth the wise in their own craftinesse. And againe the Lord saith, I will destroy the wisdom of the wise, and will cast away the understanding of the prudent. Let not these men therefore stand too much in their own light, let them not trust to their own policies: for they are all but as an ice of one right freezing, which will deceive them that trust unto it. Let them therefore become fooles in themselves that God may make them wise. Let them deny themselves, that God may acknowledge them. Let them be humbled in themselves, that God may exalt them. For assuredly there is no use, after this life, of the most exquisite wisdom of flesh, it endeth all when we end. For how dieth the wiseman? Even as dieth the foole, saith the holy Ghost. And where all worldly wisdom endeth, there all heavenly wisdom beginneth. Thus therefore we see what a wide gate into hell Concednesse is, and how many enter in threath.

Eccl. 2, 16

Phil. Now let us understand of the eighth gate into hell, which is *the Company*.

Theol. The Spirit of God foreseeing the great danger of this and knowing

knowing how ready we are to be carried away with ill company, doth give us most earnest warning to take heed of it as a most dangerous thing. Enter not (saith he) in the way of the wicked, and walke not in the way of evill men. Avoid it, goe not by it, turne from it, and passe by. The reason hereof is yeelded in another place, where it is said. A companion of fools shall be made worse, Let men therefore take heed of ill company, for many thereby have been brought to the Gallows, and have confessed upon the Ladder, that ill company hath brought them unto it, and therefore have admonished all by their example to take heed and beware of lewd company. Moreover the Scripture saith, Hee that followeth vain companions shall be filled with poverty. And againe in the same Chapter, Hee that keepeth company with banqueters shameth his father. Let us therefore say with David, I am a companion of all them that feare God, and keep his Commandements. And on the contrary let us say with him, I have not haunted with vain persons, neither kept company with the dissemblers. I hate the assembly of the evil, and have not accompanied with the wicked. Let us therefore by Davids example shun the company of the wicked: for as a man

Pro. 4. 14

Pro. 13. 20

Pro. 28. 19

Ps. 119. 63

Psal. 2. 6.

is, so is his company. It is the surest
 note to discern a man by. For as
 all unlike things are unfociable, so all
 like things are sociable. Therefore let
 us beware wee deserve not our selves
 with vaine words, and an opinion of
 our owne strength, as if we were as
 strong as Chalk, and could not be
 drawne away with any company. No,
 no, wee are more apt to be drawne
 than to draw; to be drawne to evill
 by others, then to draw others to
 good: therefore **G D** saith by his
 Prophet, Let them returne unto
 thee, but returne not thou unto them.
 Undoubtedly hee is an odde man that
 is not made worse with ill company.
 For can a man touch pitch, and not
 be defiled therewith? Can a man
 carry coales in his bosome, and not
 be burnt? Daily and lamentable
 experience sheweth, that many of
 them which thinke themselves strong,
 are this way most grievously smut-
 ted. Let a man thinke therefore hee
 never abandoneth evill, till hee aban-
 don ill company. For no good is
 concluded in this Parliament. For
 ill company is the suburbs of Hell.
 Furthermore, it is to be observed,
 that some upon admonitions and some
 inward compunctions of their owne
 conscience, doe leave their signes untill
 they have new provocations, and as-
 tall

Ier. 15. 16

till they come among their old copes-
mates and un-companions, and then
are they carried back againe to their
old byas, and returne to their folly, as
a dog returneth to his vomit. For we
see some, which otherwise are of good
natures and dispositions, most pitiful-
ly and violently carried away with ill
company. For even as green wood of
it selfe is unapt to burne, yet being
laid on the fire with a great deal of
seare wood, it burneth as fast as the
rest: So many toward yonnes which
of themselves are not so prone unto e-
vill as others, yet with this violent
streame and blustering tempest of ill
company are carried away.

Pro. 26.11

Phil. Let us come to the last gate,
which is, the *Evill examples of Mini-
sters.*

Theol. It grievebeth me, and I am
almost asham'd to speak of this point:
for is it not a woefull and lamentable
thing, that any such should be found
amongst the sons of Levi? Is it not
a curse, that the Ministers of Christ
should be of a scandalous conversati-
on? For if the eye be darke, how
great is the darkenelle? If they be ex-
amples of all evill to the flocke, which
shon'd be patternes, lights, and exam-
ples of all goodnesse, must it not needs
strengthen the hands of the wicked,
so as they cannot returne from their
wickednes?

Wickednesse : But this is an old dis-
 ease and evil sicknesse which hath al-
 wayes been in the Church. The
 Prophet Jeremy doth most grievously
 complaine of it in his time, and saith,
 That from the Prophets of Jerusalem
 is wickednesse gone forth into all the
 Land. For both the Prophet and the
 Priest doe wickedly. I have seen saith
 he) in the Prophets of Jerusalem fil-
 thinesse. They commit adultery, and
 walke in lies : they strengthen also the
 hands of the wicked, that none can re-
 turne from his wickednesse: they are all
 unto mee as Sodome, and the inhabi-
 tants thereof as Gomorrah. And in
 the ninth verse of the same Chapter
 he sheweth, that it was no pleasure or
 ioy unto him so publicly to reprove
 them, but that he did it with excee-
 ding griefe, as being forced thereunto,
 both in regard of Gods glory, and the
 good of the Church. His words are
 these, Mine heart breaketh within me,
 because of the Prophets, and all my
 bones shake. Moreover in the same
 Chapter is set downe how the Lord
 would feed them with wormewood,
 and make them drinke the water of
 gall, and sundry other wayes plague
 them for their flatteries, seducements,
 corrupt doctrine, and evil example of
 life.

Phil. Most certaine it is that the evil
 example

example of Ministers, and especially of Preachers, is very dangerous and offensive; for thereby thousands are hardened in their sinnes. For men will say, Such a Minister, and such a Preacher doth thus and thus, and therefore why may not we doe so too? They are learned, and know the word of God, therefore if it were evill, I hope they would not doe it: for they should be lighes unto us, and give us good examples. Therefore sith they doe such things, we cannot tell what to think, or what to say to the matter: they bring such simple folkes as wee are into a mammering.

Theol. Oh that I could with the Prophet Ieremy quake and shake to thinke of these matters! Oh that I could mourne as a Dove in penning of it! Oh that I had in the wilderness a cottage and could with Job be a brother to the Dragons, and a companion to the Ostriches, whilst I have any thoughts of these things! Oh that I could weep and mourne without sin before I told you an answer! For weep indeed I may, but answer I cannot. Alas (with much griefe I speak it) all is too true that you say, and herein the people have a vantage against us, if I may call it a vantage. But let this be my answer. If the blind lead the blind, both shall fall

Mat. 15, 14, fall into the ditch. Blind guides and blind people shall perish together. If because we are wicked, they will be more wicked, then both they and we shall burn in Hell fire together. Then let them reckon their gaires, and see what they have got. They have small cause to triumph over us; for thereby their market is never a whit amended. Let them take this for answer. And let us that are the Ministers of Christ, and Preachers of the Gospell, looke narrowly to our selves, and make streight steps to our feet: for if we tread never so little awry, we may see how many eyes are upon us. Let us therefore with David pray continually, Order my goings, O Lord, that my foot-steps slip not: for when my foot slipped they rejoyced against mee. And as for the people, let them follow the examples of those which walke unblameably (as God be thanked some such there be) and let them fly the examples of such as are offensive. So shall God have more glory, and they more peace in their own hearts. Thus have we heard what a wide gate is opened into Hell by the evil example of Ministers, and especially of Preachers.

Phil Well, sith there be so many bars out of Heaven, and so many gates into Hell,

Hell, it is a very hard matter to break thorow all these bars, and to enter into life; and as hard a matter to wisse all these gates, and to escape Hell. He quits him well that can doe it.

Theol. True indeed And as hard a thing as that is, so hard a thing is it for flesh and blood to enter into the Kingdome of Heaven. And yet most men make light of it, and thinke it is the easiest master of an hunored.

Asun. As hard as it is, yet I hope by the grace of God I shall be one of them that shall enter in. For so long as I doe as I would be done so, and say nobody no harme, nor do nobody no harme, God will have mercy on my soule. And I doubt not but my good deeds shal weigh against my evill deeds, and that I shall make even with God at my later end. For, I thank God for it, I have alwaies lived in his feare, and served him with a true intent: Therefore I know that so long as I keep his commandements, and live as my neighbours doe, and as a Christian man ought to do, he will not damn my soule.

Theol. Can you then keep Gods Commandements?

Asun. As neer as God will give me grace.

Theol. Nay, but I aske you whether you keep them or no?

Asun. I doe assay to keep them as neere as I can. I doe my true intent.

Though

Though I keep them not all, yet I am sure I keep some of them.

Theol. Because you say you keep some of them, I pray you let me be so bold with you as to examine you in the particulars. You know the first Commandement is this: Thou shalt have none other Gods in my sight. Now say you, doe you keep this?

Ans. I am out of all feare of it. For I never worshipped any God but one. I am fully perswaded there is but one God.

Theol. What say you to the second Commandement? Thou shalt not make to thy selfe any graven image, &c.

Ans. I never worshipped any images in my life, I despise them, I know they cannot help me, for they be but stocks and stones.

Theol. What say you to the third Commandement? Which is this, Thou shalt not take the Name of the Lord thy God in vaine, &c.

Ans. Nay certainly, I was never counted a swearer in my life, but I have served God alwaies of a child, and have had a good faith in him ever since I could remember; I would be sorry else.

Theol. What say you then to the fourth Commandement? Remember that thou keep holy the Sabbath day, &c.

Ans.

Afun. Nay, for that matter I keep my Church as well as any man in the Parish where I dwell, and mind my prayers as well when I am there, I thanke God for it (though I say it my selfe) I have been alway well given, and have loved Gods word with all my heart; and it doth me good to heare the Epistles and Gospels read every Sunday by our Vicar.

Theol. Tell me, what say you to the fifth Commandement: which is; Honour thy Father and thy Mother, &c. **Do you keep this?**

Afun. I have alwaies loved and obeyed my father and mother from my heart, I hope there is no body can accuse me for that; and I am sure, if I keep any Commandement, it is this. For when I was a boy, every body said that I was well given, and a roward child. Therefore if I should not keep this Commandement, it would be a great griefe to mee, and goe as neere my heart, as any thing that came to mee this seven yearer.

Theol. What say you to the sixth Commandement: Thou shalt not kill?

Afun. It were strange if I should not keep that.

Theol. What say you to the seventh: Thou shalt not commit adultery?

Afun. I thank God for it, I was never given to women. God hath alwaies kept

kept mee from that ; and, I hope, will so still.

Theol. What say you to the eighth: Thou shalt not steal.

Asun. I am neither where-master nor thiefe.

Theol. What say you to the ninth: Thou shalt not beare false witness? &c.

Asun. I desie all false witness-bearing from my heart.

Theol. What say you to the last: Thou shalt not covet?

Asun. I thank God for it, I never coveted any mans goods but mine owne.

Theol. Now I perceibe, you are a wonderful man: you can keep all the Commandements. You are like the blind Butler, which said unto Christ: All these things have I kept from my youth. I perceibe now indeed that it is no marvell though you make so light of Preaching: for you have no need of it. You are whole, you need not the Physitian: you feele no misery, and therefore you care not for mercy. For where misery is not felt, there mercy is not regarded: but I for you need no Saviour.

Asun. You say not well in that, I need a Saviour; and it is my Lord Iesus that must save me; for he made me.

Theol. What need you a Saviour if you are no sinner?

Asun. Yes, beleeve me, I am a sinner.

We

Mat. 19. 20

We are all sinners; there is no man but he sinneth.

Theol. How can you be a sinner, if you keep all the Commandments?

Ans. Yes, I am a sinner for all that.

Theol. Can you both be a sinner and be without sinne too? for he that keepeth the Commandments, is without sinne: which thing you say you doe. But I see how the case standeth; that a great number of such ignorant and sottish men as you are, will in generall say you are sinners, because your consciences telleth you so; but when it cometh to particulars, you know not how you sinne, nor wherein. I pray you therefore, let me lead you thorow the Commandments againe, and deale with you in particulars, that I may bring you to the sight of your sinnes. How say you therefore, doe you upon your knees, every morning and evening, give God thanks for his particular mercies, and manifold favours towards you? And doe you call much upon him privately, and much also with your family? Answer me plainly and simply.

Ans. I cannot say so.

Theol. When you have broken the first Commandment, which chargeth us to give God his due worship;

to whereof

whereof prayer and thanksgiving are a part. So then here, at the very entrance, you are found guilty. Further, I demand of you, whether you never had any by-thoughts in your prayers, and your heart hath not been upon other matters, even then while you were in prayer?

Asun. I cannot deny that: For it is a very hard matter to pray without by-thoughts.

Theol. Then (by your owne confession) you have broken the second Commandement, which both command the right manner of Gods worship: that is, that as we must worship God, so we must doe it in faith, love, zeale, and pure affections. So that here you are guilty also; because when you pray, your mind is of other matters, and you doe it not in sincerety and truth. Further, I demand of you whether you did never sweare by your faith, or troth, or by our Lady St Mary, and such other oathes?

Asun. Yes by St Mary have I: I must needs confesse it.

Theol. Wee need no further witness, your very answer proveth it; for your answer is an oath: therefore, here also are you guilty, because you sweare by Idols. Further, I demand of you, whether you did never travel

to faſtes on the Sabbath day, or make bargaines on that day, or take journeyes. or talke of worldly matters, neglecting holy duties.

Aſm. Yes, God forgive me, I have.

Theol. Then are you guilty of the breach of the fourth Commandement, which chargeth us, on paine of death, to ſpend the Sabbath day, in holy and religious duties. both publikely and privately. Further, I demand whether you instruct your wife, children, and ſervants in the true knowledge of God, and pray with them or no?

Aſm. I am ſure you would have mee ſpeak the truth. I muſt needs confeſſe; I doe not, neither am I able to doe it.

Theol. Then are you guilty of the breach of the fifth Commandement, which commandeth all duties of ſuperiours, towards their inferiours, and of inferiours towards their ſuperiours, whereof prayers and inſtructions are a part. Moreover, I demand whether you were ever angry or no?

Aſm. Yes, an hundred times in my dayes: and I thinke there is no body but will be angry at one time or other, eſpecially when they have cauſe.

Theol. Then you have broken the ſixth Commandement, which chargeth us to avoid wrath, anger. malice, deſire of revenge, and all ſuch like

forerunners unto murder. Further-
more, I aske you, whether you did ne-
ver look upon a woman with a lust in
your heart ?

Ans. Yes, for I thinke there is
no man free from thoughts that way.
I had thought, thoughts had been
free.

Theol. No : thoughts are not free
before God ; for God knoweth our
thoughts, and will punish us, arraign
us, and condemne us for thoughts.
Men know not thoughts ; and there-
fore can make no Lawes against
thoughts ; but because God is privie
to all our most secret thoughts, there-
fore he hath made Lawes against
them, and will condemne them.
Therefore I conclude, that if you
have nourished adulterous thoughts
in your heart, you are guilty of the
breach of the seventh commandment,
which forbiddeth all secret thoughts
and provocations whatsoever to
adultery. But further, I de-
mand, whether you did never pilfer,
purloine, and steale some small things
from your neighbour : as pasture,
poultry, conies, apples, and such
like ?

Ans. I cannot cleer my selfe in these
things: for I had thought they had been
no sinne.

Theol. Then have you broken the
eighth

eight Commandement, and stand guilty of eternall death. For God in this Commandement chargeth us to have as great a care of our neighbours goods, as of our owne; and not to injure him any manner of way in thought, word or deed. Therefore all deceit, pilfering, oppressing and all unjust dealing with our neighbours goods is here condemned. Moreover let me aske you, whether you did never lye or dissemble?

Ans. Yes assuredly.

Theol. Then have you broken the ninth Commandement, wherein God chargeth us, both in witness-bearing, and all other matters, to speake the plain truth from our heart: without lying, or dissembling.

Last of all, I demand, whether you did never in your heart desire something that was not your owne: as your neighbours house or ground, line or sheep, &c. therein bewraying the discontentment of your heart.

Ans. I am as guilty in this as in any thing. For God forgive me, I have often desired and lusted after this and that which was none of mine owne, and so have bewrayed my discontentment.

Theol. Then I perceiue (by your owne confession) that you are guilty of the breach of all the Commandements.

Asm. I must needs confesse it; for I see now more into that matter then ever I did. I never heard so much before in my life, nor was ever asked any such questions, as you aske me. I had thought many of these things, which you asked mee, had been no finnes at all.

Theol. I could have conbided you in a thousand other particulars, wherein you doe dayly and hourly break the Law of God. But my purpose was onely to give you a taste of some particular transgressions, and therewithall some little light by the way into the meaning of the Law: that thereby you might be brought to some better sight of your selfe, and might a little perceiue in what case you stand before God; and by that little conceive a great deal more.

Asm. Well; now I doe plainly see, that I have been deceived, and am not in so good estate before God, as I thought I had been. Moreover, I see that thousands are out of the way, which thinke they are in a good case before God: whereas indeed they are in blindness, and in their finnes. But Lord have mercy upon us. I doe now plainly see, that I am farre from keeping the Commandments; and I thinke no man doth keep them.

Theol. You may sweare it, I swar-
rant

rant you. For neither Saint Paul,
 David, or the Virgin Mary could ever
 keep any one of the Commandments.
 I am glad you begin to see into the
 Law of God, and to have some taste
 that way. For as a mans knowledge
 and in-sight is into the Law, so is his
 knowledge and in-sight into himselfe.
 Hee that hath a deep in-sight into the
 Law of God, hath also a deep in-
 sight into himselfe. Hee that hath no
 in-sight into the Law, can have no
 in-sight into himselfe, For the Law
 is that glasse, wherein we doe be-
 hold the face of our sinnes before God.
 The Apostle saith, By the Law com-
 eth the Knowledge of sinne. There-
 fore those which are altogether igno-
 rant of the Law, and never behold
 themselves in this glasse, doe com-
 mit an hundred sinnes a day, which
 they know not of; and therefore are
 notg tebed for them. For how can a
 man be grieved for that which hee
 knoweth not? But now farther, I
 pray you to give me leave to aske you
 some more questions of the principles
 of Religion. to the end, that you,
 knowing and feeling your ignorance,
 may be humbled therewith, be a alle it
 in time, and seek after the true know-
 ledge of God. But yet, by the way,
 I will aske Antilegon a question or
 two; because I desire to understand

What knowledge he hath in the grounds of Religion. Tell me therefore, Anilegon, what was the reason why Christ was conceived by the Holy Ghost.

Anil. I could answer you, but I will not. What authority have you to examine me? Shew your commission. When I see your warrant, I will answer you: in the mean time, you have nothing to do to examine me. Meddle with that you have to doe withall.

Theol. I perceiue you are not onely ignorant, but wilfull and obstinate, and refuse all instruction. Therefore I will leave you to God, and to your galled conscience. But I pray you, Asuerus, answer this question. What thinke you, what was the reason that Christ was conceived by the holy Ghost?

Asun. Beleeve me, Sir, that is an hard question; you may aske a wiseman that question: for I cannot answer it.

Theol. What say you then to this, who was Christs mother.

Asun. Marry, Sir, that was our blessed Lady.

Theol. What was Pontius Pilate?

Asun. I am somewhat ignorant, I am not book-learned: but if you will have my simple opinion, I thinke it was the Devill. For none but the Devill would put our sweet Saviour to death.

Theol.

Theol. What is the holy Catholike Church which you doe beleebe?

Asw. The communion of Saints, the forgiveness of sins.

Theol. What doe you pray for when you say, Thy Kingdome come?

Asw. I doe pray that God would send us all of his grace, that we may serve him, and doe as we ought to doe, and keep us in a good minde to God ward, and to have him much in our mind. For some (God blesse us) have nothing but the Devill in their minde; they do nothing a Gods name.

Theol. What is the Sacrament?

Asw. The Lords supper.

Theol. How many Sacraments be there?

Asw. Two.

Theol. Which be they?

Asw. Bread and wine.

Theol. What is the principall end of your coming to receive the Sacrament?

Asw. To receive my Maker.

Theol. What is the principall use of a Sacrament?

Asw. The body and blood of Christ.

Theol. What profit and comfort have you by a Sacrament?

Asw. That Christ dyed for us.

Theol. I can but pte you for your ignorance: for it is exceeding grosse and palpable. Your answers are to

no purpose, and bewray a wonderfull
blindnesse and senselesnesse in matters
of Religion. I am sorry that now I
have not time and leisure to let you
see your folly and extreme ignorance;
as also to lay open unto you the sense
and meaning of the Articles of the
Faith, the Lords prayer, and the Sa-
craments, and all other the grounds of
Christian Religion.

Asin. What course would you wish me
to take, that I may come out of igao-
rance, and attaine unto the true know-
ledge of God?

Theol. Surely I would wish you
to be diligent in hearing of Sermons
and reading the Scriptures. With
prayer and humilitie. Also that you
would peruse Catechismes, and other
good booke, and especially Virels
grounds of Religion, and the booke
of the two worthy servants of God,
Mather Gifford, and Mather Perkins;
and other mens. that have done great
service to the Church. and for whom
thousands are bound to give G O D
thanks. If you take this course, you
shall by Gods grace. within a short
time, grow to some good measure of
knowledge in all the main grounds of
Christian Religion.

Phil. I had not thought any man had
been so ignorant, as now I perceive this
man is.

Theol.

Theol. Yes verily, there be thousands in his case. And I doe know by experience, that many will use the very same answers, or at least, very little differing.

Phil. I warrant you, if you had questioned with him of kine or sheep, purchasing of Land, taking of leases, or any other matters under the Sun, you should have found him very ripe and ready in his answers.

Theol. I am so perswaded too: For let a man talke with worl'dly men of worldly matters, and their answer is never to seek. They will talke very freshly with you of such matters, if it be all the day long. For they have a deep in-sight into earthly things, & do wholly delight to talk of them being never weary. For it is their toy, their meat and their drink. But come on to talk with them of Gods matters (as of faith repentance, regeneration, &c.) you shall find them the veriest dullards and dunces in the world. For when speech is had of these things, they are so befogged that they cannot tell where they are nor what they say.

Phil. In my judgement, such mens case is very pitifull and dangerous: and so is this mans case also, if God doe not very speedily pull him out of it.

Theol. Questionlike: For God saith, My people perish for want of knowledge.

Hos. 4-7.

Mat. 22.
29.

Eph. 4. 18

knowledge. Our Lord Jesus saith, that ignorance is the cause of all errors. Yee erre, saith he, not knowing the Scriptures. The Apostle saith, that ignorance doth alienate us from the life of God: For, saith he, the Gentiles were darkened in their cogitation, being strangers from the life of God, through the ignorance that is in them. So then it is cleere, that ignorance is not the Mother of devotion, as the Papists doe abouch; but it is the Mother of error, death and destruction, as the Scripture affirmeth. Our Lord foreseeing the great danger of ignorance (how thereby thousands are carried headlong into hell) doth admonish all men to search the Scriptures, which doe testify of him, that so they might get out of the most dangerous gulfe of ignorance, wherein multitudes are implunged. Therefore the Noble men of Berea are commended by the Holy Ghost, because they receiued the Word with all readiness, and searched the Scriptures daily. Whether those things were so. Oh therefore that men would earnestly seeke after the knowledge of God in time, and (as the Prophet saith) seeke the Lord whilest he may be found, call upon him whilest he is neere. Esay 55. 6.

Phil. I doe see that all ignorance in
matters

AA 17.
11.

matters of faith is dangerous, but I think wiltall ignorance is of all other most dangerous.

Theol. Willfull ignorance (no doubt) is a plain prognostication and demonstration of eternall death, for it is a most hateful and fearful thing for men to refuse instruction, despise counsell, harden their hearts, stop their eares, and close up their eyes against God. This is the very upshot of our decay.

Phil. I pray you what call you hardnesse of heart?

Theol. A hard heart is that which is neither moved with Gods mercies, nor feared with his iudgements; neither feareth the Law, nor regardeth the Gospel; neither is holpen by threatenings, nor softened by chastenings; which is unthankfull for Gods benefits, and disobedient to his counsels; made cruell by his rods, and dissolute by his labours; unshamefaced to blushing, and fearlesse to perils; uncourteous to men, and speechlesse to God; forgetfull of things past, negligent in things present, and improvident in things to come.

Phil. Lay forth yet more plainly the state of ignorant and hard-hearted men, and shew how lamentable it is.

Theol. If a man be outwardly blind, wee doe pity him, and say, there

goes a poore blind man, but if hee be both blind and deafe, doe we not more pity him, and say, Oh in how miserable a case is that man! but if hee be both blind, deafe and dumb doe we not most of all pity him and say, Oh that man is in a most wofull taking, and in a most pitifull plight!

How much more then are they to be pittied, which as concerning their soules, are both blind, deafe and dumb: For the diseases of the soule are far more dangerous, and more to be pittied than those of the body.

Would it not pity a mans heart to see a poore shep in a Lyons mouth, whilst he teareth him, rendeth him, and puls out his guts: When such is the case of ignorant men in the clawes of the Devill. For the Devill hath them under him, rideth them at his pleasure, and teareth their soules in pieces.

Oh that we had eyes to see these things, hearts to feel them, and affections to be thoroughly moved with them, even unto mourning and teares!

Phil. Few doe thinke that ignorant men are in so wofull a case as you speak of; for they thinke ignorance will excuse them. And some will say, they are glad they have so little knowledge. For if they should have much knowledge,

ledge of their Masters will, and do it not, they should be beaten with many stripes; but now, being ignorant, they think all is safe.

Theol. God willed his people to offer sacrifice for their sinnes of ignorance, therefore ignorance is a sin, and excuseth no man. And as for the state of their soules before God, it is most miserable, if wee could see into their soules as wee see their bodies. For assuredly there be multitudes which ruffle it out in Helms and Silkes, and most brave and glittering outsidges, but inwardly are full of filthinesse and sin: they have fine delicate bodies, but most ugly, black and filthy soules: if a man could see into their soules as hee doth into their bodies, hee would stop his nose at the stink of them. For they smell rancke of sin in the nostrils of God, his Angels, and all good men.

Phil. Then I perceive by your speech, that the case of all ignorant and profane men is fearefull in the sight of God, and that all good men are to pity them, and to pray for them.

Theol. If two blind and deafe men should walk in a beaten path that leads to a great deep pond, wherein they are like to be drowned if they goe forwards, and two men farre off should whoope unto them, and will them not

to

to goe forward lest they be drowned: yet they neither seeing any man, nor hearing any man, go forward, and are drowned: were this a lamentable spectacle to behold. When so is it with all the ignorant, blinde, and deafe soules of the world, for they cast no perils, but walke on boldly to destruction. And though the Preachers of the Gospel whow neuer so loud unto them, or giue them neuer so many warnings and rebukes to take heed, yet they, being inwardly blinde, see nothing, and spiritually deafe, heare nothing, and therefore go on forward in their sins and ignorance, till they suddenly fall into hell pit.

But case also two great Armies should pitch a field and fight a main battell upon a plain, and that some man should stand upon the top of a Mountaine hard by, and behold all, and should see with his owne eyes how thousands, and ten thousands went to wrack, and fell downe on every side as thick as haille, the whole plain flowing in blood: and should also heare the groaning of soldiers wounded, and the dolefull sighs and groanings of many Captains and Colonels giuing up the ghost: were not this a most woofull spectacle? Even so, when wee see clearly see Satan wound and murder thousand thousand

thousand soules, is it not a farre more tragicall and lamentable sight? and ought it not even to kill our hearts to behold it? but (alas) men have no eyes to see into these things. And yet certain it is, that Satan doth continually, and in most fearfull manner massacre innumerable soules: Thus have I shewed you the woofull estate of profane and ignorant men

Phil. If it be so, you that be Ministers and Preachers of the Gospell, and have taken upon you the cure and charge of soules, have need to look about you, and see what in you lieth to save soules; and, as good shepherds, in great pitie and compassion, to labour to pull them out of the pawes of this roaring Lyon, which goes about continually, seeking whom he may devour.

Theol. It bindeth us upon indeed very seriously and carefully to look to it, as we will answer it at the dreadfull day of Judgement. For it is no small matter that we have taken in hand, which is, to care for the flocke which Christ hath bought with his blood. Would to God therefore that we would leave striving about other matters, and strive together all about this, who can pull most out of the Kingdome of Satan, Sinne, and ignorance; who can
win

winne most soules; and who can performe best service to the Church. This were a good strife indeed; and would to God that we might once at last with toynd forces goe about it, and with one heart and hand toyne together to build up Gods house. If through our owne faultes the worke hath been hindered, or any breach made, let us in wisdom and love labour to make it up again: if there have been any declining and coldnesse, let us now at last revive, let us stirre up our selves, that we may stirre up others: let us be zealous and fervent in spirit, that we may through Gods grace put life into others, and rouse up this dead, declining, and cold age wherein we live. So shall God be glorified, his Church edified, his Saints comforted, his people saved, his throne erected, and the Kingdome of the Devill overthrowne.

Phil. What think you were the best course to effect this which you speake of?

Theol. This is a thing that must be exceedingly laboured in of us which are the Ministers and Preachers of the Gospel. And here is required diligence, and (as we say) double diligence: for the people are every where very ignorant. Some are stones, altogether incapable of

Instructions; others are forward and willfull; some will receive the doctrine, but not the practice; some againe are altogether set upon pishnesse and cabling. So that a man were better take upon him the charge of keeping wolbes and Beares, then the charge of soules. For it is the hardest thing in the world to reforme mens disorders, and to bring them into order; to pull mens soules out of the Kingdom of Sathan and to bring them to God. It is, as we say, an endless piece of worke, and infinite toyle, a labour of all labours: I quake to thinke of it. For men are so obstinate and irrefragable, that they will be brought into no order: they will come under no yoke, They will not be ruled by God, nor bridled by his word. They will follow their own sayings. They will runne after their owne lusts and pleasures. They will rage and storm if you goe about to curb them, and restraime them of their wills, likings and liberties. They will have their wills, likings and liberties. They will have their wills, and follow their old fashions, say what you will, and doe what you can.

Is it not thinke you, a bruse piece of worke to smoothe and square such Timber-logs, so full of knots and knobs?

knobs? Is it not a tedious and tedious thing to think upon? And would it not kill a mans heart to goe about it? For how hard a thing is it to bring such into frame, as are so farre out of frame?

Phil. Well, Sir, you can but doe your endeavour, and commit the successe to God. You can but plant and water: let God give the increase. You are Ministers of the Letter; but not of the Spirit. You baptize with water; but not with the Holy Ghost. If you therefore preach diligently, exhort admonish, and reprove publikely and privately, studying by all good example of life, and seeking with all good zeale, care and conscience, to doe the uttermost that in you lieth, to reduce them from their evill wayes: I take it, you are discharged, though they remaine stubborn and incorrigible. For you know what the Lord saith by his Prophet, If you doe admonish them, and give them warning, then you shall be discharged, and their blood shall be required at their owne hands.

Eze. 33.9.

Theol. You have spoken the truth. And therefore, though some must needs take upon them this so great a charge, it will be our best course, to labour much with them in Catechizing, and private instructions, and that in most familiar and plain manner.

manner. So much good hath been done, and is done, this way. The ignorant sort must be much labour'd upon this way: and so no doubt, much good may be done. For in all labour there is victorie. Heretofore (that are the Ministers of Christ) must be content to be abused, and to teach the people ignorant people in most plaine manner; asking them many other questions, and often questioning with them in most plaine and inbray manner till we have brought them to some self and smacks of the presence of God. I have seen many of these Ministers charged to us repetitions and tautologies, and to tell them one thing twenty times over and over again, here a line and there a line, here a little and there a little, except upon receipt: as the Prophet speaks. I know right well, nothing good nor against the stomach of a Scholar, and him that is learned indeed; than to doe thus. It is as tickle and tedious as to teach A B C. Some can at no hand endure. But truly, truly, I find now, after a long experience, that if we will see any good to these simple and ignorant soules, we must enter into this course; and wee may not be ashamed of it. For it will be our crown and

Pro. 14. 23

Esa. 18. 10

Ioh. 21. 15

and our glory to win soules, howsoever we be abased. Let us therefore be well content to steepe downe, that Christ may be exalted: let us be abased, that God may be honoured; let us doe all things in great love to Christ, who hath said, I thou lovest mee, feed, feed, feed my flock. Let us therefore testifie our love to him by feeding his flock. Let us doe all things in great love and deep compassion towards the poore soules that go astray: as it is said, that our Lord Jesus was moved to pity, and his bowels did yerne to see the people as sheep without a shepherd; Let it likewise move us throughe, and make our hearts to bleed to see so many poore sheep of Christ wandring and straying in the mountaines and soliderne of this world, caught in every bramble, and hanged in every bush, ready to be devoured of the Wolfe. Thus have I shewed you what course (in my judgement) is best to be taken for the delivering of poore ignorant soules out of the captivity of Satan and Sinne.

Phil. Now as you have declared what course is best to be followed on your part which are Ministers and Preachers of the Gospell, so, I pray you, shew what is best to be done of us which are the people of God.

Theol.

Thee. The best counsell that I
 can give you, is to love my life, to
 to be much exercised in the Word of
 God, both in hearing, reading, and
 meditation thereof, and also to pur-
 chase unto your selfe, the sincere dis-
 nistry of the Gospell, and to make
 conscience to live under it; esteeming
 your selfe happy if you have it, though
 you want other things; and unhap-
 py if you have it not, though you
 have all other things. For it is a pre-
 cious pearl, an incomparable jewell.
 For the purchasing whereof, we are
 advised by our Lord Jesus to sell all
 that we have, rather then to goe with-
 out it. Again, our Saviour Christ
 gives the same counsell to the Church
 of Laodicea, in these words, I counsell
 thee to buy of mee gold, tried by the
 fire, that thou maist be rich; and white
 raiment, that thou maist be clothed,
 and that thy filthy nakednesse doe not
 appeare; and anoint thy eyes with
 eye-salve, that thou maist see. Where
 you see the word of God is compared
 to most precious gold, whereby wee
 are made spiritually rich; and to glit-
 tering attire, wherewith our naked
 soules are clothed, and to an eye-
 salve, wherewith our spirituall blind-
 nesse is cured. We are advertised also
 by Jesus Christ, whose counsell is e-
 ver the best, to buy these things, what-
 soever

Mat. 13.

44.

Apoc. 3.

18.

Pro. 23.
23.

forer they cost us. The same counsell
also giveth wise Solomon, saying, Buy
the truth, but sell it not. Do then you
see the counsell which herein I give
you is not of mine owne, but the
counsell of Iesus himselfe, and so no
more the wisse: and who can, or who
dare except against their counsell?

Aske. Is your meaning that men must
of necessity frequent preaching of the
word? will not bare reading serve the
turne?

1 Cor. 1. 21

Theol. I told you before that rea-
ding is good, profitable, and necessa-
ry, but yet it is not sufficient. We
must not content our selves with that
onely, but we must goe further, and
get unto our selves the sound preach-
ing of the Gospell, as the chiefest and
most principall meane which God
hath ordained and sanctified for the
saving of men. As Saint Paul saith,
When as the world (by wisdom) knew
not God, in the wisdom of God it
pleased God, by the foolishnesse of
preaching to save them that beleeve.
The meaning of it is that when as
men, neither by naturall wisdom
nor the contemplation of the crea-
tures, could sufficiently attain to the
true knowledge of God; the Lord ac-
cording to his heavenly and infinite
wisdom, thought of another course,
which is, to save men by preaching:
which

which the world counteth foolishnesse. And by the way note, that the preaching of the Word is not a thing of humane invention, but it is Gods own devise, & came first from him, and is the next & nearest way to save mens souls.

wise Solomon also in the Booke of the Proverbes telleth us, that the preaching of Gods Word (which he calleth Vision, using the word of the Prophets, which called their Sermons Visions) is not a thing that may be spared, or that we may be at our choice whether we have it or no: but he maketh it to be of absolute necessity unto eternall life. For he saith, Where Vision faileth, the people are left naked. So indeed it is in the Originall: but the old translation giveth us the sense thus; Where the Word of God is not preached, there the people perish.

Thus you see that Solomon striketh it dead, telling us, that all they which are without preaching of the Word, are in exceeding great danger of losing their soules. Oh that men could be perswaded of this! Saint Paul also saith, that faith cometh by hearing the word preached: for he saith, How can they heare without a Preacher? If faith cometh by hearing the Word preached, then I reason thus: No preaching, no faith: no faith, no Christ: no Christ, no eter-

Q

nall

Pro. 19. 28

Ro. 10. 14

naill life; for eternall life is onely in him. Let us then put them together thus: Take away the word, take away faith; take away faith, take away Christ; take away Christ, & take away eternall life. So then it followes: Take away the word, and take away eternall life.

Or we may read them backward thus: If we will have Heaven, we must have Christ: If we will have Christ, we must have faith: If we will have faith, we must have the word preached. Then it followeth thus: If we will have Heaven, we must have the word preached. Then I conclude, that preaching generally, and for the most part, is of absolute necessity unto eternall life, as meat is of absolute necessity for the preservation of our bodies, as grasse and fodder are of absolute necessity for the upholding of the life of beasts, and water of absolute necessity for the life of fishes. Then this being so, men are with great care and conscience to hear the Gospell preached, to frequent Sermons, to resort much to Gods house and habitation, where his honour dwelleth, with David to say One thing have I desired of the Lord, that will I require, even that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to visit his holy Temple.

With

With godly Mary to say, One thing is necessary, and so chuse the better part. With the poore Cripple at Bethesda, to wait for the mending of the waters by the Angell, that his impotency may be cured: I meane, that wee should tye our selves to the first mending of the spirituall waters of life, by the Preachers of the Gospel, that our spirituall impotency may be holpen and relieved. For the ministery of the Gospel is that Golden pipe whereby, and where-through all the goodness of G O D, all the sweetness of Christ, and all heavenly graces whatsoever, are veried unto us. Which thing was shadowed in the Law by the Pomegranates in the skirts of Aarons garments, and the golden Bells between them round about, that is, a golden Bell and a Pomegranate, a golden Bell and a Pomegranate. The golden Bells did signify the preaching of the Gospel, and the Pomegranates the sweet savour of Christs death. Noting thereby, that the sweet savour of Christs death and all the benefits of his passion, should be spread abroad by the preaching of the Gospel. Thus you see, that if men ever purpose to be saved, they must make more account of the preaching of the Gospel then they have done, and not thinke (as most

Lu. 14. 42

John 5. 7.

Exo. 8. 35

men doe) that they may be without it, and yet doe well enough: and some had as lieve be without it as have it; for it doth but disquiet them, and trouble their consciences. but we be unto such.

Phil. Yet wee see where the Word is soundly preached, there be many bad people: and the reasons thereof, in mine opinion, are two: The one, that **G O D** taketh his holy spirit from many in hearing the Word, so that their hearing is made unfruitfull: The other, that the Devill hath an hundred devises to hinder the effectuall Working of the word, so as it shall doe no good at all, nor take any effect in multitudes of men. But you Master *Theologus*, can better lay open this matter then I, I pray you therefore speak something of it.

Theol. The sleights of Sathan in this behalfe are more, and more sly, then I or any man else can possibly discover. For who is able to descry, or in sufficient manner to lay open the deep subtilties, and most secret and sinfull suggestions of the Devill in the hearts of men: Wee is so cunning a craft-master this way, that none can perfectly trace him. His workings in the hearts of men are with such close and hidden deceits, and most methodicall and crafty conveyances, that none can sufficiently find them out. But yet notwithstanding, I will

will bewray unto you so much as I know, or can conceive of his dealings with them that heare the word. that hee may scale it out of their hearts, and make it fruitlesse and unprofitable. First of all he bestirreth him and labours hard to keep all men fast asleepe in their sinnes, that they may have no care at all of their owne salvation, and therefore dissuadeth them from hearing or reading the word at all, lest they should be awaked. If this will not prevaile, but that they must needs heare, then his craft is to make their hearing unprofitable, by sleepiness, dainties, by thoughts, conceitedness, and a thousand such like. If this will not serue the turne, but that the word doth get within them, and worke upon them, (so as thereby they grow to some knowledge and understanding of the truth) then he practiseth another way, which is, to make them rest themselves upon their bare knowledge, and so become altogether consciencelesse. If this will not suffice, but that men fall to doing, and leave some sinnes, especially the grosse sinnes of the world, and doe some good, then he perswadeth them to trust to those doings without Christ, and to thinke themselves well enough, because they doe some good, and leave some evill. If this be not enough,

but that men attaine unto the true iustifying faith, which apprehendeth Christ, and resteth upon his merits. then he teacheh how to blemish the beauty of their faith, and weaken their comfort through many frailties and wants; yea, grosse down-falls and ranck evils; so as they shall be but spotted and leprous Christians. If this weapon will not worke, but that Christians doe toyne all good vertues with their faith, and abundantly shine forth in all the fruits of righteousness, then he casteth about another way, which is, to daunt and damp them with discouragements, as povertie, necessity, sicknesse, reproaches, contempt, persecutions, &c. If none of all these will doe the deed, but that men constantly beleue in Christ, and patiently and joyfully endure all afflictions, then his last refuge is, to blow them up with gun-powder, that is, to puffe them up with a pride of their gifts, graces, and strength, and so to giue them an utter overthrow, whilst they doe not walke humbly, and giue God the praise of his gifts.

Thus haue you a little tast of Satthans cunning, in making the word unfruitfull amongst us.

Aun. I pray you, good Sir, (seeing I am ignorant and unlearned) giue me
some

Some particular directions out of the Word of God, for the good guiding and ordering of my particular actions, in such sort as that I may glorify God in the earth, and after this life be glorified of him for ever.

Theol. It were an infinite thing to enter into all particulars, but briefly doe this; First, feele God earnestly in his Word, pray much in all things give thanks; eschew evill, and doe good; feare God and keepe his Commandments; rejoyce your selfe and your household; love vertue and virtuous men; keepe company with the Godly, and avoid the society of the wicked. Live soberly, justly, and honestly in this present evill world. Speake alwayes graciously, and beware of filthy communication. Recompence no man evill for evill, but recompence evill with good. Be courteous and pitifull towards all men. Take heed of swearing, cursing, and banning. Beware of anger, wrath, and bitterness. Praise your friend openly, reprove him secretly. Speake no evill of them that are absent, nor of the dead. Speake evill of no man, speake alwayes the best, or at least not the worst. Reuerence Gods Name, and keepe his Sabbath. Avoid all the signes of condemnation, and labour

after all the signes of salvation. Whoe
all things take heed of sinne, for that is
the very cut-throat of the soule, and of
all goodnesse Tremble therefore, and sin
not ; for if you sin, mark what follow-
eth :

Six great
dangers
in sinne.

God seeth,

His Angels beare witnesse.

The Conscience pricketh.

Death threatneth.

The Devill accuseth.

Hell devoureth.

You see then that sinne is no seere
crow or testing matter. Every sinne
that a man committeth, is as a thorne
thrust deep into the soule, which will
not be got out againe, but with many
a sigh, and many a sorrowfull Oh, oh.

Ier. 17. 1.

Note this.

Every sinne is written with a pen of
Iron, and the point of a Diamond,
upon the Conscience, and shall in the
last day (when the Book shall be o-
pened) accuse us, and give in evidence
against us. If a man commit sin with
pleasure, the pleasure passeth away,
but the conscience and sting of the sin
abideth, and tormenteth deadly ; but if
a man doe well, though with labour
and painfullness, the paine passeth a-
way, yet the conscience of well doing
remaineth with much comfort. But
the best end of sinne is alwaies repen-
tance, if not in this life, then with woe
and

and alas when it is too late. Therefore take heed in time; take heed, I say, of sin; for

{ Sinne hardens the heart,
Heb. 3. 13.

{ Singnawes the Conscience,
1 Sam. 25.

Six most hurtfull { Sinne fights against the soul,
1 Pet. 1. 11.

effects of { Sinne brings forth death,
James 1. 15.

sinne. { Sinne makes ashamed, Rom.
6. 21.

{ Sin procures plagues of body and soule, Deut 28.

Behold therefore the evill effects of sinne. For this cause Zophar the Naamathite speaks very wisely to Iob, saying, When thou shalt lict thy face out of thy sinne thou shalt be strong, and shalt not feare: thou shalt forget all sorrow, thou shalt remember it as the waters that are past. Where Zophar plainly sheweth, that the avoiding of sinne is our strength, and the committing of it, our weakening: according to that of Solomon, The way of the Lord is the strength of the upright man. Therefore walke in the way of God, and take heed of the wayes of sinne; for God punisheth every sin his way, some one way, and some another; and no sinne can escape unpunished. For because God is iust, there-

Iob 11.

Pro. 20. 19

Note how
God in al
ages hath
punished
the brea-
kers of his
Law. Exo.
32. 10.
Le. 10. 2.

Num. 15.

Num. 15.
52.
2 Sam. 18
Gen. 4. 15

Gen. 34.
26.

Ios. 7. 25.

foze he must needs punish sin in all men, though in diuers manners; as the wicked in their owne persons, the godly in Christ. Beware of it therefore, and flatter not your selfe in your sins. Remember howe very disobedience and eue y transgression hath had a iust recompence of reward. God hath in all ages watched the cause with the effect that is sin with the punishment of sin. The Israelites for breaking the first Commandement, in making other gods, were often smitten by the hand of God, Nadab and Abihu the sonnes of Aaron, for the breach of the second Commandement, in offering strange fire upon Gods Altar, were consumed with fire. Hee that blasphemed and transgressed the third Commandement was stoned to death. He that brake the fourth Commandement, in gathering sticks on the Sabbath, was likewise stoned. Absalom transgressing the fift, was hanged in his owne haire. Cain transgressing the sixth, in slaying his brother Abel, was branded with the mark of Gods wrath. Sicheon the son of Hamor, transgressing the seventh, in defiling Dinah the daughter of Jacob, was slain by Simeon and Levi the sons of Jacob. Achian sinning against the eighth Commandement, in stealing the wedge of gold, and the Babylo-

nish garment, was stoned to death. Ananias and Sapphira sinning against the ninth, in lying and dissembling, were suddenly smitten with death. Ahab transgressing the tenth Commandment, in coveting and discontentment, was devoured of Dogs. And if you will have originall sin therein onely forbidden, then infants are therefore punished with death. Rom. 5. 14.

Acts 5. 6

1 Kin. 21. 24.

Thus wee see there is no dal'ying with God; but if we sin, wee are as sure to be terkt for it as the coat is on our back. Therefore let us not deceive our selves, nor make light of sinne, for sinne is no scar-bug, and wee shall one day find it so. And howsoever wee make light of some sinnes, yet in very deed all sin is odious in the sight of God; yea, all sinne is hainous and capitall in this respect, that it is against a person of infinite being, it is against GOD himselfe, it is against the highest Majesty. For the greatnesse of the person offended both inhaunse and increase the greatest of the sinne.

As for example: If a man rail at a Justice of Peace, he shall be stocked: if he rail at one of his Majesties privy Councell, he shall be imprisoned: but if he rail at his own Majesty, hee shall

shall be hanged. So then you see how a sin is increased by the dignity of the person offended. Now then, with all mortall Princes are but dust in the sight of God (and hee is a person of infinite and incomparable Majesty) how hateful and how flightious a thing is it, in any wise, or after any sort, to sin against his most royall and sacred person? Well then, to grow to some conclusion, this I doe advise you; as to shunne all vice, so to embrace all vertue; as to put off the old man, so to put on the new man. Remember often and alwayes what shall become of you after this life, where you shall be forty yeares hence in Hell or Heaven. Look well to that in time; and therefore so live, that you may live alwayes. Consider often in your serious cogitation,

Nine
profita-
ble con-
siderati-
ons.

{ What you have been,

{ What you are.

{ What you shall be.

{ What God hath done for you

{ What he doth:

{ What he will doe.

{ Gods judgements past.

{ Gods judgements present.

{ Gods judgements to come.

Awake at last, and take for your
salvation. Sleep no longer in sinne,
lest

lest yee perish eternally. For verily there is a reward for the righteous: Doubtlesse there is a God that indges the earth And this is the best counsell I can giue you. Pla. 58. 11

Asm. Your counsell is very good. I pray God give me grace to follow it, and so to live, that I may please God, and goe to heaven in the end.

Theol. You must take heed you speake not these words of course, and for fashion sake, having no settled purpose in your heart to follow these directions. For there be numbers that can skill to giue good words, but they will doe nothing. They thinke they highly please God with their good words, and that God will take them for payment, as though God regarded words. They would faine goe to Heaven, but they will take no paines, they will leaue no sinnes, they will not forgoe their lusts and pleasures. They would have the reward of Gods children, but they will nat doe the workes of Gods children. They would have the swee, but they will none of the sowre. They would have the Crowne, but they will fight never a stroke. They would faine come to Canaan, but they are loth to travele that long and dangerous way which leadeth unto it. Therefore those men
being

This is
most
mens case

being the sons of idleneſſe will ſtep
 ſhort (in the end) of that they looke
 for. For the ſpirit ſaith, The ſlug-
 gard luſts, but his ſoule hath nought.
 Wee muſt therefore leaue bare words,
 and come to deeds. For our Lord
 Jeſus ſaith, Not every one that ſaith,
 Lord, Lord, (ſhall enter into the King-
 dome of Heaven: but he that doth
 the will of my Father which is in Hea-
 ven: where we ſee Chriſt in (plain
 termes) excludes out of his King-
 dome all thoſe whoſe Religion con-
 ſiſteth only in good words and ſmooth
 ſpeeches; but make no conſcience
 to praſtiſe the Commandements of
 God.

David, having made ſome good
 preparation for the building of the
 Temple, and perceiuing his ſon Solo-
 mon to have ſtuff & provision enough
 to perfect and finiſh it, doth moſt wiſe-
 ly encourage him to the work in theſe
 words: Up and be doing, and the Lord
 ſhall be with thee. Oh that men would
 follow this counſell of David, that
 they would up and be doing and not
 ſit ſtill and doe nothing; that they
 would leaue words and countenan-
 ces, and ſet upon the praſtiſe of
 Gods Law, and ſtudy with all care
 and conſcience to be obedient to his
 will. When assuredly God would
 be with them, and bleſſe them, and
 much

1 Chr. 12.
 16.

much good would come of it. For the Scripture saith, In all labour there is profit or increase: but the talk of the lips onely bringeth want.

Pro. 14. 32

Phil. Most mens minds are so wholly drowned in the love of this world, that they have no heart to obey God, nor any delight in his Commandements.

Theol. The greatest part of men are like to the Gadarens, which esteemed their Swine more then Christ. As wee see in these our dayes, how many make more account of their linge and sleep, than of the most glorious Gospell of Christ. They highly esteeme dung, and contemne pearle. They are carefull for trifles, and regard not the things of greatest moment; and therefore may fitly be compared to a man, who having his wife and childezen very sick, doth utterly neglect them, and is altogether carefull for the curing of his hogs eares.

Phil. Wee are somewhat digressed from the matter wee had in hand. I pray you therefore, if you have any more matter of good counsell to give to *Asunetus*, that you would presently deliver it.

Theol. I have little more to say, save onely I would advise him often to remember, and much to muse on these things.

The

Nine
things
much to
be
thought
on.

The evill he hath committed.
The good he hath omitted.
The time that he hath mispent.
The shortnesse of this life.
The vanity of this world.
The excellency of the World to
come.

Death, then the which nothing is more
terrible.

The day of judgement, then the which
nothing is more fearfull.

Hell fire, then the which nothing is
more intolerable.

Phil. This is short and sweet indeed.
You have touched some of these points
before, in this our conference. But I
am very desirous to hear somewhat more
of the two last, which yet have not been
spoken of.

Theol. Sith you are desirous, I
will briefly deliver unto you that
which I have received from the
Lord. First, concerning the day of
judgement. I finde in the volum of
Gods booke, that it shall be very
terrible and dreadfull. For the Sonne
of man shall come in the cloudes of hea-
ven, with power and great glory.
St Peter saith, The day of the Lord
shall come as a thiefe in the night, in
the which the Heavens shall passe
away with a noise, the elements shall
melt with heat, and the earth, with the
workes that are therein, shall be burnt

up.

Mat. 24 :
30.

2 Pet. 2. 10

up. The Apostle telleth us, that at Christs coming the whole world shall be of a light fire; and that all Castles, Towers, goodly buildings, Gold, Silver, Velvet, Silks, and all the glittering hue, gloze and beauty of this world, shall be consumed to powder and ashes. For he saith plainly, The Heavens and the Earth which are now, are reserved to fire against the day of judgement, and of the destruction of ungodly men. Moreover, hee strongly probes, that as the world was once destroyed by water; so the second time, in the end thereof, it shall be destroyed with fire. The Apostle S. Paul witnesseth the same things, for he saith, Christ shall come from Heaven, with all his mighty Angels, in flaming fire. And in another place he notes the terrour of his coming to Judgement, saying. He shall come with a shout, with the voice of the Arch-Angell, and the Trumpet of God. we see by experience, that the coming of mortall Princes to any place, is with great pomp and gloze, They have great traines and troupes behind them and before them. They are accompanied with many Nobles: goodly Lords, and gallant Ladies doe attend upon them. The Sword-bearer, Trumpeters, and Harbingers goe before: many flunting and
stately

2 Pet. 3. 7.

2 The. 7:1

1 The. 4.
10.

stately Personages follow after. Now then if the coming of mortall Princes be so pompous and glorious; how much more glorious shall the coming of the Sonne of man be, in whose sight all mortall Princes are but dust: The Scriptures doe affirme, that his second coming unto iudgement shall be with such resplendent and unspeakable glory, that even the most excellent creatures shall blush at it. For the Sonne shall be darkened; the Moone shall not give her light; and the stars shall fall from heaven. Meaning thereby, that the most glorious and bright shining Creatures shall be clouded and obscured by the unconceivable brightnesse of Christs coming.

Moreover, the terror of Christs coming is noted unto us in this, that immediately before it, the very Sea shall quake and tremble, and in his kind cry out. For it is said, that the Sea shall roare (and make a noise in most dolefull and lugubrious manner) and mens hearts shall faile them for feare, and for looking after those things which shall come on the world; for the powers of Heaven shall be shaken. What shall become of swearers, drunkards, whoremongers, and such like in that day! They shall seeke to creepe into an angers hole

Mat. 24.
29.

Lu. 21. 25

hole to hide their heads. They shall then cry, Woe and alas that ever they were borne. They shall wish that they had never been borne, or that their mothers had borne them toads. And as it is in the Apocalyps, They shall say to the Mountaines and Rockes, Fall on us, and hide us from the presence of him that sitteth on the throne, and from the wrath of the Lambe. For the great day of his wrath is come, and who can stand?

Wee see therefore, that the coming of Chri. it shall not be base and contemptible, as in his first vilitation: but it shall be most terrible, Princely, and glorious And as the Scriptures doe affirme, that his coming shall be with great terrour and dread; so also they doe shew, that it shall be very sudden and unlooked for. For the day of the Lord shall come as a theefe in the night; as the travell that cometh upon a woman. As a snare it shall come on all them that dwell on the face of the earth. That is, it shall suddenly catch and intangle all men, wheresoever they be in the world. As the earth-quake, which was neer thirty yeeres agoe, did suddenly take the world tardy, they not thinking of any such matter: So shall the coming of the Sonne of man to iudgement take the world tardy and unprepared:

for

2 Pet. 3. 10

1 The. 5. 1.

Luk. 21. 35

for few there be that think of any such matter. With therefore the second appearing of Christ shall be with such suddenesse, let us feare and tremble, for all sudden things are to be feared.

Phil. Well Sir, as you have shewed us the terror and suddenesse of Christs coming, so shew us the purpose and end of his coming.

Theol. The principall end of his coming shall be to keep a generall audit, to call all men to an account, to have a reckoning of every mans particular actions, and to reward them according to their deeds: as it is written, The Son of man shall come in the glory of his Father, with his Angels, and then shall he give to every man according to his deeds. Again, the Apostle saith to the Corinthians, Wee must all appear before the judgement seat of Christ, that every man may receive the things which are done in his body, according to that which he hath done, whether it be good or evil.

Here we doe plainly see, that the end of Christs coming shall be to iudge every man according to his workes; that is, as his workes shall declare him, and testifie of him, and of his faith. In another place the Apostle saith, that the end of his coming shall be to render vengeance un-

Mar. 26,
27.

1 Cor. 5. 10

2 The. 1. 9

to them which know not God, and that obey not the Gospel of our Lord Iesus Christ, who shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power. Woe then unto two sorts of men, the ignorant, and the disobedient: for the Apostle saith flatly, they both shall be damned. He thinks both the ignorant and disobedient, and all other profane men, should tremble to thinke of this, that Christ shall come to render vengeance unto them. If wee did certainly know that a forreigne enemy should invade our Nation, overrun it, and make a conquest of it, that he should shed our blood, destroy us, and make a massacre amongst us; yea, that wee should see our wives, our children, our kindred and deare friends slaine before our faces, so as their blood should streame in the streets, what a wonderfull feare and terrour would it strike into us? We would quake to thinke of it. Shall we not then be much more afraid of the damnation of our soules? Shall wee not quake to thinke that Christ shall come to take vengeance? If the Lyon roare, all the beasts of the field tremble; and shall not we be afraid of the rearing of the Lyon of the Tribe of Judah? But alas, we are so hard-hearted

hearted, and so rockt asleep in the cradle of security, that nothing can move us, nothing can awake us.

Phi. Now as you have shewed us the terror and end of Christs comming; so also declare the manner of it.

Theol. The manner of it is this; that the whole world shall be cited to appeare personally at the generall Assises, before the great Judge. No man shall be admitted to appear by his Atturney: but all must appear personally. None shall be suffered to put in surties: but all must come in their owne persons, without baile or mainprise; as it is written, Wee must all appeare, high and low, rich and poore, King and beggar, one and another; as it is plainly set downe in the twentieth Chapter of the Revelation, where the Spirit saith, I saw the dead both great and small stand before God; and the Sea gave up the dead which were in her, and death and hell delivered up the dead which were in them. So then it is cleer, that all, without exception, shall make their appearance at the great and dreadfull Assises. What a great day will that be, when as the whole world shall appear together at once! If a King marry his sonne, and bid other Kings, Emperours, Dukes, and Nobles to the Marriage, with all their pomp and traine,
we

weweise to say, **What a marriage,**
What a meeting, **What adoe,** **What**
a great day will there be? but when
the uniuersall world shall be assem-
bled together, not onely all Monarks
Kings and Princes, but all other that
euer have been from the beginning of
the world, all that are, and shall be,
What a day will that be? No mar-
uell therefore, though the Scriptures
call it the day of God, and the great
day of the Lord. Now then when all
flesh is come together, to make their
personall appearance, then shall the
Sonne of God ascend unto his tri-
bunall seat, with great majesty and
glozy. For a fiery stream shall issue
and come forth before him: thousand
thousand Angels shall accompany him,
and minister unto him; and ten thou-
sand thousand shall stand before him;
the iudgement shall bee set, and the
bookes opened. All the Saints also
and true worshippers of God shall
attend him, and accompany him un-
to his iudgement seat. And not
oneiy so, but they shall sit upon
the Bench and Throne with him
as it is written, 1 Corinth. 6.2. The
Saints shall iudge the world: they
shall iudge the Angels: that is,
the Devils, the Angels of dark-
nesse. Our Lord Iesus himseife
did abouth the same thing, when
hee

Mar. 19.
28.

hesaid to his Disciples, and in them to all true Christians, Verily I say unto you, that when the Sonne of man shall sit in the Throne of his majesty, yee which followed mee in the regeneration, shall sit upon twelve Thrones, and judge the twelve Tribes of Israel. That is, the Saints of God shall beare witness that the judgement of Christ, and sentence of condemnation which hee passeth against all unbelievers, is according to iustice and equity. Thus then we see how Christ shall be accompanied to his Throne, and with what glory and maiesty he shall ascend unto it. Experience teacheth, that when mortall Judges hold their Sessions and generall Assizes, they are brought unto the Bench and Judgement-seat with pomp and terrour. For the Sheriffe of the Shire, and Halberd-men, with many Iustices of Peace, and traines of others, do accompany them unto the Bench. Then with how much more glory and maiesty shall the Son of God be brought unto his royall Throne? Thus then, Christ being set upon his Judgement seat, all the ungedly shall be convened before him, and he shall stand over them with a naked sword in his hand; The Devill shall stand by them on the one side to accuse them, and their owne consciences on the other side, and he

the gaping gulf of Hell underneath them, ready to devour them. Then shall the books be opened; not any books of paper and parchment, but the books of mens consciences: For every mans sins are written and recorded in his conscience, as it were in a Register book. Then will God bring every work to judgement, with every secret thought, and set them in order before all the Reprobates. Then will God lighten the things that are hid in darknesse: and make the counsels of the heart manifest. Then shall all the ungodly be arraigned, convicted, and hold up their hands at the Barre of Christs Tribunall Seat, and shall cry guilty. Then shall that most dreadfull sentence of death and condemnation be pronounced against them by the most righteous Judge, Goe yee cursed into everlasting fire, which is prepared for the devil and his angels. Oh deefull sentence! Oh heavy hearing! whose heart doth not tremble at these things? whose haire doth not stand up on their head? For then shall thousands, which in this world have flourished as the Cedars of Libanus, be cast down for evermore, and shall drinke (as a just recompence for their iniquity) of the bitter cup of Gods eternall wrath and indignation in the kingdome of darknes, and in the fearfull presence of Satan,

1 Cor. 4. 5.

Mat. 25.

41.

and all the cursed enemies of Gods grace

Phil. Well, now as you have declared unto us the terrour, the suddennelle, the end, and the manner of Christs comming to judgement, so lastly, shew us the right use of all these things.

1 Pet. 3.
11.

Theol. **Saint Peter telleth and teacheth us the right use of all:** for saith he, Seeing all these things must be dissolved, what manner of persons ought we to be in holy conversation and godliness? As if he should say: **With the Heavens shall passe away with a noise, the Elements shall melt with heat, and the earth, with the works that are therein, shall be burnt up:** sith also the comming of Christ shall be with great terrour, to a fearfull end, and in a fearfull manner: **How ought mee to excell in goodnesse:** So then **Saint Peter telleth us, that the true use of all is this;** that hereby we be brought neerer unto God, then to be more obedient to his will, and to walke in all his commandements, making conscience of all our wayes, and studying to please **GOD** in all things, and to be fruitfull in all good works living soberly iustly and honestly in this present evil world, and shewing forth the vertues of him which hath called us out of darknesse to this marvellous light: that so we may

may be prepared against the day of his appearing, that it may not take us tardy. For our life ought to be a continuall meditation of death: wee should alwayes live as if wee should dye, or that our bed should be our grave: wee must live continually as if Christ should come to judgement presently, as it is reported of a godly man in the Primitive Church, that whether hee ate or dranke, or whatso- ever he did, he thought alwayes he heard the Trumpet of the Lord, with these words; Arise, yee dead, and come unto judgement. But case it were certainly knowne, that Christ would come to Judgement the next Win- summer day: What an alteration would it make in the world? how would men change their mindes and affections? who would care for this world? who would set his heart upon riches? who would regard brabe apparell? who durst deceibe or oppresse? who durst be drunke? who durst swear, lye, and commit a- dultery? May, would not all men give up themselves to the obedience of God? would not all serve him di- ligently? would not all men and wo- men flocke to Sermons? could they not give themselves to prayer and reading? would they not repent them of their sinns? would they not cry for

Mat. 24.
44.

Lu. 21. 34.

mercy and forgiveness? He then
 what the knowledge of a certain day
 approaching would effect. And ought
 wee not to doe all these things with
 as great care and zeale, seeing the
 day is uncertain? For who know-
 eth whether Christ will come this
 moneth, or the next, this yeare, or the
 next? he himselfe saith, Be ready,
 watch, for in the houre that yee
 thinke not of, will the Sonne of
 man come. Wee thinke hee will not
 come this yeare, nor next yeare, nor
 this hundred yeares. It may be there-
 fore that hee will come suddenly upon
 us, wee know not how soon: For
 in an houre that wee little thinke of
 will he come. Therefore our Savi-
 our saith in the thirteenth Chapter of
 Marke, Verse 33. Take heed, watch and
 pray; for you know not when the time
 is. And in the Gospell of Saint Luke
 hee saith, Take heed that your hearts
 be not overcome with surfeiting, and
 drunkenesse, and the cares of this
 life; and so that day come upon you
 unawares. For as a snare shall it come
 upon all them that dwell upon the
 Face of the earth. We heare therefore
 how many watch-words and cautions
 our Saviour giveth us, when hee
 saith, Be in readinesse, awake, take
 heed, watch and pray, and looke
 about you, lest that day come suddenly
 upon

upon you, and take you napping. It standeth us all therefore upon to be at an honest warning upon paine of death, and as we will answer it at our uttermost perill.

Phil. Proceed to speak of the torments of Hell.

Theol. Concerning the torments of Hell, I doe note three things which I will briefly speak of, and they be these: The extremity, perpetuity, and remedilessness thereof; first, touching the extremity thereof; it standeth specially in these three things: first, that it is a separation from all joy and comfort of the presence of God. Secondly, that it is an eternal fellowship with the Devil and his Angels. Thirdly, it is a feeling of the horrible wrath of God, which shall seize upon body and soule, and shall feed on them (as fire doth upon pitch and brimstone) for ever. The Scriptures doe note the extremity of it, in calling it, A lake that burnes with fire and brimstone for ever: in saying, There shall be weeping and gnashing of teeth: in affirming, that their worme dyeth not (meaning the worm that gnaweth their conscience, or the torment of conscience) and the fire never goeth out: in learning it, Tophet, which is deep and large, and the burning thereof is fire and much

Apoc. xi. 8

Luk. 13. 21

Mar. x. 44

wood : and that the breath of the Lord, as a river of brimstone, doth kindle it. All these things be terrible to our senses; and yet can they not fully expresse the thing as it is indeed. For no heart can conceiue, or tongue expresse the greatnesse and extremity of the torments of Hell. As the ioyes of Heauen neuer entred into the heart of man; no more did the torments of Hell. All the torments and troubles that fall upon men in this life, are but the sparkles of the furnace of Gods totall wrath. All fires are but as it were pictures of fire, in comparison of Hell fire. For, as one writeth, Hell fire is so extremely hot, that it will burne up a man seven mile before he come at it. Yet the Reprobates, being alwayes in it, shall neuer be consumed of it. As the Salamander is alwayes in the fire and neuer consumeth so the wretched shall be alwayes in the fire of Hell, and neuer consume. For Hell is a death alwayes liuing, and an end alwayes beginning. It is a grieuous thing to a man that is very sick, to lye along upon a feather bed; how much more upon a hot gridiron? but how most of all to burn alwayes in Hell fire, and neuer be consumed? Another extremity of it consisteth in this, that the torments of Hell are uninterfall; that

that is in every member at once, head, eyes, tongue, teeth, throat, Stomack, back, belly, heart, sides, &c. All punishments of this life are particular; For some are pained in their head, some in their back, some in their Stomack, &c. yet some particular paines are such as a man would not suffer to gain all the world. But for a man to be tormented in all parts at once, what sight more lamentable? Who could but take pity of a dog in the street in that case? ~~Thus~~ then we see, that the extremity of Hell torments is greater then can be conceived or uttered. For who can utter that which is incomprehensible? we can goe no further in comprehending that which is incomprehensible, then to know it to be incomprehensible.

Phil. As you have shewed us the extremity of Hell torments, so now proceed to the perpetuity.

Theol. The Scriptures doe set forth the perpetuity of Hell torments, in saying, they are for ever. The wicked shall be cast into the Lake that burneth with fire and brimstone for ever. The fire never goeth out. When as many hundred thousand yeares are expired, as there be stones by the Sea side, yet still there be so many more to come. For that which hath no end, can never come to an

end. If all the Arithmeticians in the world were set a worke to doe nothing but number all the dayes of their life, euen the greatest numbers that they could possibly set downe and should in the end adde all their numbers together, yet could they neuer come any thing neere to that length of time wherein the wicked shall be tormented. If the whole circumference of the heavens were written about with figures of Arithmetick, from the East to the west, and from the West to the East again; yet could it not containe that infinite time, and innumerable yeares, wherein all unbelievers shall suffer eternall torture. For in things infinite, time hath no place. For time is the measure of those things which are subiect to measure. Therefore because hell torments are infinite, they cannot be measured by any time; neither can that which is infinite be diminished. For if you subtract from that which is infinite, ten thousand thousand millions of millions, yet it is thereby nothing diminished or made lesse. But case a man should once in an hundred thousand yeeres take a spoonfull of water out of the great Ocean Sea how long would it be ere he had emptied it? Yet shall a man sooner empty the Sea, by taking
out

out a spoonfull once in an hundred thousand yeares, then the damned soule shall have any ease. Therefoze a certain writer saith, It : damned soule might be tormented in Hell but a thousand yeares, and then have ease, there were some comfort in it: (for then there would be hope it would come to an end) but, saith he this word *Ever* killeth the heart.

Consider this yet that forget God
 O ye carnall worldlings, thinke on this in time. For if you will not now be moved in hearing, you shall then be crushed in piers in feeling. What availeth it to live in all possible pleasures, and carnall delights here for some sixty peeres, and then to suffer this eternall torment? What shall it profit a man to win the whole world, and lose his soule? They be more then mad, which will hazard their soule for a little profit, and a few blinking pleasures. What this is the manner of men: they will have the present sweet (come of it what will) though they pay never so deare for it; though they give to the highest price: though they lose their soules for it. Oh the unspeakable blindness and madness of the men of this world! The Devil hath put out their eyes, and therefore leadeeth them whither he list. For who cannot leade a

1 Sa. 11. 2. a blind man whether he liſſe? Nabath the Ammonite would make no covenant with the Israelites, but upon condition that he might put out all their right eyes. So the Devill doth covenant with all the wicked, to put out both their eyes that he may lead them directly into Hell.

Phil. Now, Sir, a word or two more of the remedilessnesse of Hell fire.

Theol. The Scriptures doe affirm, that as the torments of Hell are extreme, so they are without all hope of remedy: as it is written, A man can by no meanes redeem his brother; he cannot give his ranſome unto God; so precious is the redemption of the soule, and the continuance for ever. To this purpose Abraham said to the rich man, being in Hell torments. Betwixt you and us there is a great gulph set, so that they which would goe from hence to you cannot, neither can they come from thence to us. Our Lord Jesus also saith, What shall a man give for the redemption of his soule? Where our Saviour doth plainly affirme, that there is no ranſome or recompence, though never so great, to be given for a damned soule. For the soule being in Hell, can never be released, it is past remedy, no meanes whatsoever can doe any good; no gold, no silver, no friends, no riches, no power,

no policy, no flattery, no bribery, no reach, no fetch or devise whatsoever, can prevaile one jot: for a man being once in Hell hath no remedy, he is in close prison, he is shut up under the hatches for ever, there is no getting out againe, he must suffer perpetuall imprisonment. Hee cannot bring a writ of false imprisonment, because he is laid in by the most righteous and iust Judge, who cannot possibly doe any wrong, but he must lye by it. For being there once, he is there for ever. If all the Angels of Heaven should intreat for a damned soules; if Abraham, Isaac and Iacob should make great suit; if all the Prophets, Apostles and Martyrs should be continuall solicitors to Christ for release; if the Father should make request for his sonne, or the Mother for the daughter, yet can none of these be heard, they must all have therrepulse. For the sentence of Christ cannot be reberfed, his decree is unrepaleable. The due consideration of all these things may make all hearts to quake, and all knees to tremble. In the troubles and afflictions of this life, though a man come in never so great danger, yet he may wind out againe by one meanes or another, by money, or friendship, or rewards, or such like meanes: but in Hell fire, this it is that gripes, and

and maketh the heart despaire, that there is no remedy at all to be used. If we should aske of a damned soule, or an afflicted conscience, what they would giue for the ease and redemption of their soules they would answer, the whole world: howsoever secure worldlings and wicked Atheists (which see nothing, or feelee nothing) make nothing of it.

Here, by the way, let us consider the greatnesse of the losse of a mans soule; which we shall the better perceive and see into, if wee can aright value and prize the soule. If therefore it be demanded, what is the price of the soule, or what is it worth? Our Lord Iesus answereth, that it is more worth then all the world. For, saith hee, What shall it profit a man to winne all the world, and lose his soule? Therefore the soule of the poorest beggar is more worth then all the world. Then I reason thus: If the soule be more worth then all the world, then the losse of it is greater then the losse of the whole world. For indeed it is a losse of all losses, an unrecoverable losse. If a man should have his house burnt over his head, and all that he hath consumed in one night, it were a great losse. If a Merchant-venturer should lose twenty thousand pounds

Mat. 16.

in one venture, in one ship, or (as they say) in one bottome, it were a very great losse. If a King should lose his Crowne and Kingdome it were an exceeding great losse: But the losse of the soule is a thousand times more then all these, it is a matter of infinite importance. If a Tenant be cast out of the favour of his Land-lord, it is a matter of griefe. If a Noblemans Secretary be cast out of favour with his Lord, so that he taketh a pitch against him, it is a matter of great sorrow. If a Nobleman himselfe be discountenanced, and cast out of all favour with his Prince, that was in great favour, it is a rofle, a heart-smart, and a matter of exceeding grievance. But to be eternally separated from God, to be shut out of his favour, and to be cast away from his presence, and the presence of his Angels, is a matter of infinite more dolour and torment. Marke then and behold what a thing it is for a man to lose his soule. Oh therefore that men would be wise in Gods feare, that they would looke out in time, and make provision for their soules. Now then, to close up this whole point: the summe of all that hath been said is this, That the torments of Hell are endlesse, easlesse, and remedlesse.

Afin.

Asus. The laying open of these do-
 &trines of Hell fire, and the judgement
 to come, makes me quake and tremble: I
 am much thereby perplexed, I feel great
 terrour in my conscience, I am afraid I
 shall be damned.

Antill. Damned, man! what speak
 you of damning? I am ashamed to
 heare you say so. For it is well known
 that you are an honest man, a quiet
 liver, a good neighbour, and as good a
 townes-man as any in the Parish
 where you dwell, and you have been
 alwayes so reputed and taken. If you
 should be damned, I know not who shall
 be saved?

Asus. I regard not your flatteries. I
 beleeve God, I beleeve his Word, I be-
 lieve those things which Master *Theolo-*
gus hath alledged out of the holy Scrip-
 tures, pointing me both to the Chap-
 ter and the Verse: and whether it be
 more meet that I should beleeve the
 Scriptures, or your soothinges, judge
 you. No, no; now I doe clearly see,
 by the glasse of Gods Law, that my state
 is wretched and miserable. For I have
 lived in sin and ignorance all the dayes
 of my life, being utterly void of all Re-
 ligion and true knowledge of God. I
 am not the man indeed that you and
 others take me for. For though out-
 wardly I have lived honestly to the
 world-ward, yet inwardly I have
 not

not lived religiously to God-ward

Antil. Tush, tush; now I see you are in a melancholy humour. If you will goe home with me, I can give you a speedy remedy, for I have many pleasant and merry bookes, which if you should heare them read, would soon remedy you of this melancholy passion. I have the Court of *Venus*, The Palace of Pleasure, *Bevis of South-hampton*, *Ellen of Rummin*, The merry jest of the Fryar and the boy, The pleasant story of *Clem of the Clough*, *Adam Bell*, and *William of Cloudestly*, The odd tale of *William*, *Richard and Humphrey*; The pretty conceit of *John Splinters* last Will and Testament, which all are excellent and singular books against heart-qualmes, and to remove such dumpishnesse as I see you are now fallen into.

Asun. Your vaine and frivolous books of tales, jests, and lies, would more increase my griefe, and strike the print of sorrow deeper into my heart.

Antil. Nay, if you be of that mind, I have done with you.

Phil. I pray you, if a man may be so bold with you, how came you by all these good books? I should have said, so much trash and rubbish.

Antil. What mattereth it to you? What have you to doe to enquire? But I pray you, Sir, what doe you mean

to

to call them trash and rubbish?

Phil. Because they be no better. They be goodly geere, trim stufte; They are good to kindle a fire, or to scoure a hot Oven withall. And shall I tell you my opinion of them? I do thus thinke, That they are devised by the Devill, seen and allowed by the Pope, printed in Hell, bound up by Hobgoblin, and first published and dispersed in Rome, Italy, and Spain, and all to this end, that thereby men might be kept from the reading of the Scriptures. For even as a lapwing with her busie cry draweth men away from her nest, so the popish generation, by these fabulous devises, draw men from the Scriptures.

Antill. Ah sir, I see now a fools bolt is soon shot. You are more precise then wise. The Vicar of Saints Fools shall be your ghostly Father. What tell you me of your opinion? I would you should wel know, I neither regard you nor your opinion. There be wiserm men then you, who both read, allow, and take pleasure in these books.

Theol. Let him alone, good Philagathus, for you see what he is, there is no end of his crossing and cabilling. But he that is ignorant, let him be ignorant; and he that is filthy, let him be moze filthy. Let us now turne our speech to Asuncetus, for I see he

is heable-hearted, and troubled in his mind. How doe you, Asunetus: how doe you feele your selfe? He thinke you are very sad.

Asun. I am the better for you, Sir, I thanke God: I never knew what sinne meant till this day. It hath pleased God now to give me some sight and feeling thereof. I am greatly distressed in my conscience to thinke what I have been. The remembrance of my former sinnes, doe strike an horror into mee. When I consider how ignorantly and profanely, and how farr off from GOD I have lived all my life, it stings and gripes me to the heart. I doe now see that which I never saw, and feel that which I never felt. I do plainly see, that if I had dyed in that state wherein I have lived all my life, I should certainly have been condemned, and should have perished for ever in my sinne and ignorance.

Theol. I am very glad that God hath opened your eyes, and given you the sight and feeling of your misery; which indeed is the very first step to eternall life. It is a great favour and speciall mercy of God towards you, that he hath so touched your heart; you can never be thankful enough for it. It is more then if you had a million of Gold given you. It is the onely rare priviledge
of

of Gods elect to have the eyes of their soules opened, that they may see into heavenly and spirituall things. As for the world, it is left with God to leave them in their blindnesse.

Alex. I doe feel the burthen of my finnes. I am greatly grieved for them. I am weary of them. I am sorry that ever I sinned against God, or that I should be such a wretch, as to incurre his displeasure, and provoke his Majestie against mee. But I pray you good Master *Theologus*, sith you are a spirituall Physitian, and I am sick of sinne, that you would minister unto me out of Gods Word, some spirituall physick, and comfort.

Theol. Truly, I must needs thinke, that the promises of mercy, and forgiveness of sinne made in the Gospell, doe belong unto you, and that Jesus Christ is yours; that you are truly interested in him, and have a proper right unto him. For he came not to call the righteous, but sinners to repentance. You doe now feele your selfe to be a sinner; you are grieved for your sins; you are weary of them; therefore Jesus Christ is for you; all the benefits of his passion belong to you. Again he saith, The whole need not the Physitian, but they that are sick. But you doe acknowledge your selfe to be sick of sinne; therefore

Jesus

Mat. 9. 12

Jesus Christ will be your Physician: he will swaddle you, he will lap you; hee will bind up all your sores; hee will heale all your wounds; he will anoint them with the oyle of his mercy; he will smile upon you, and shew you a ioyfull countenance; hee will say unto you, your sinnes are forgiven.

In him you shall have rest and peace to your soule. Through him you shall have ease and comfort. For hee takes pittie of all such as mourne for their sinnes as you doe. Hee biddeth you, and all that are in your case, to come unto him, and hee will helpe you. Come unto me (saith he) all yee that are weary and heavy laden, and I will ease you. You are one of them that are bidden to come; for you are weary of your sinnes: you feelee the burthen of them. Christ is altogether for such as you are. Hee regardeth not the world, that is, the prophane and unregenerate men. Hee bids not them come; hee prayeth not for them. I pray not for the world (saith he.) They have no part nor interest in him. They have nothing to doe with him, or with his merits and righteousness. Hee is onely for the penitent sinner, and such as mourne for their sinnes. Hee is a Pillow of Down to all aking heads, and

Mat. II.
28.

Ioh. 18.9.

and aking consciences. We of good
 comfort therefore, feare nothing :
 assuredly Christ and all his righ-
 teousnesse is yours. He will clothe
 you with it. He will never impute
 your sins unto you, or lay any of them
 to your charge ; though they be never
 so many, or so great, hee will forget
 them, and forgive them ; as hee saith
 by the Prophet Esay, Though your
 sins were as Crimson, they shall be made
 as white as snow ; though they were
 red like scarlet, they shall be as wooll.
 And againe he saith by the same Pro-
 phet, I have put away thy transgressi-
 ons as thick as Clouds, and thy sinnes
 as a mist. By another Prophet he
 saith, Hee will lay aside our iniquities,
 and cast all our sins into the bottom
 of the sea. Againe he saith by the Pro-
 phet Esay, I, even I, am he that put away
 thine iniquities for my owne sake, and
 will not remember thy sinnes. And
 yet more sweetly he speaks to us by
 the Prophet Jeremy, saying, Turne a-
 gaine unto me, and I will not let my
 wrath fall upon you. For I am merci-
 full, and will not alway keep mine an-
 ger. And againe by the Prophet Ho-
 sea hee saith, I will not execute the
 fiercenesse of my wrath, I will not return
 to destroy Ephraim ; for I am G O D,
 and not man. We of good cheer ther-
 fore, comfort your selfe with these pro-
 mises:

misers : you have cause to rejoyce, seeing
 GOD hath wrought in you a dislike
 and a grieve for your sins, which is a
 certaine token that your sins shall ne-
 ver hurt you: for sinnes past cannot
 hurt us, if sinnes present doe not like
 us. You are grown to an hatred and
 dislike of your sins, you mourne under
 the burthen of them, therefore you are
 blessed. For blessed are they that
 mourne, Why therefore should you
 be so heavy and sad? Remember what
 Saint Iohn saith, If any man sinne, we
 have an Advocate, Iesus Christ the right-
 eous, and he is the reconciliation for our
 sinnes. Saint Paul saith, that Iesus
 Christ is set forth to be a reconciliation
 through faith in his blood. Again, the
 Holy Ghost saith, Hee is perfectly able
 to save all those that come unto God
 by him, seeing he ever liveth to make
 intercession for us. The Apostle saith,
 Hee is made of GOD for us, wise-
 dome, righteousness, sanctification and
 redemption. Marke that he saith,
 All is for us, all is for his Church,
 for every member of his Church,
 and therefore for you: Christ is made
 of God righteousness, sanctification,
 and redemption for you: Christ is
 your Mediator, and your high Priest,
 and hath offered up the everlasting sac-
 rifice, even for you, that he might pay
 your ransome, and redeem you from
 all

1 Ioh. I.

Ro. 3. 23.

He. 7. 25.

1 Cor. I.
30.

Heb. 9. 12 all iniquity. By his owne blood hath
 he entred once into the holy places
 and obtained eternall redemption for
 you. **Chyist** is not entred into the
 holy places which are made with
 hands, which are similitudes of the
 true Sanctuary, but is entred into the
 very Heauen, to appeare now in the
 sight of God for you. The Apostle
 Heb. 9.
 2 Cor. 5. saith, He hath made him to be sinne for
 21. you, that knew no sinne, that you might
 be made the righteousnesse of God in
 Gal. 3. 13 him. Christ was made a curse for you,
 that he might redeem you from the
 curse of the Law. Oh therefore how
 happy art thou that hast such a Medie-
 atour and high Priest! Rest therefore
 wholly upon him. and upon that per-
 fect eternall, and propitiatory Sacri-
 fice which he hath once offered. Apply
 Christ, apply his merits, apply the
 promises to your selfe, and to your
 owne conscience, so shall they doe you
 good, and bring great comfort to your
 soule. For put case you had a most ex-
 cellent and soveraigne salve, which
 would cure any wound, if it were
 laid to; yet if you should lock it up
 in your chest, and never apply it to
 your wound, what good could it doe
 you? Even so the righteousnesse and
 merits of Christ are a spirituall salve,
 which will cure any wound of the
 soule; but if we doe not apply them
 to

to our soules by faith, they can doe us no good. You must therefore apply Christ, and all the promises of the Gospell, to your selfe by faith, and stand fully perswaded, that whatsoever hee hath done upon the Crosse, hee hath done for you particularly. For what is iustifying faith, but a full perswasion of Gods particular love to us in Christ? The generall and confused knowledge of Christ and his Gospell availes not to eternall life. Labour therefore to have the true use of all these great and precious promises, and stick fast to Christ: for through him onely wee have remission of sins, and eternall life. To him all the Prophets give witnesse (saith Saint Peter) that through his Name all that beleeve shall receive remission of their sins. Where the Apostle tels us, that if a great Jury of Prophets were pannelled to testifie of the way and meanes to eternall life, they would all, with one consent, bring in a verdict, that remission of sins and eternall life are onely in Christ. Let us heare the Forzman-speake, and one or two of the rest; for in the mouth of two or three witnesses shall every word stand. The Prophet Esay saith, He was wounded for our transgressions, he was broken for our iniquities; the chastisement of our peace was upon him,

Act. 10. 45

Esa. 53. 5.

Ier. 23. 5.

him, and with his stripes we are healed. This great Prophet we see plainly affirming, that Christ suffered for our sins, and by his suffering we are saved. The Prophet Jeremy testifies the same thing saying, Behold, the day is come (saith the Lord) that I will raise to David a righteous branch, and a King shall reigne and prosper, and shall execute judgement and justice in the earth. In his dayes Judah shall be saved, and Israel shall dwell safely: and this is the name whereby they shall call him, The Lord our righteousness.

Zec. 13. 1.

This Prophet jumps with the other for he saith, that Christ is the righteous branch, and that he is our righteousness: which is all one, as if hee had said, our sins are pardoned onely through him, and through him we are made righteous. Moreover hee affirms, that Judah and Israel, that is, the Church, shall be saved by him. The Prophet Zachary, that I may speak it with reverence, telleth the same tale word for word. He avoucheth the same thing with the other two Prophets for he saith, In that day a fountaine shall be opened to the house of David, and to the inhabitants of Ierusalem, for sinne and for uncleannesse. The meaning of the Prophet is, that in the dayes of Christs Kingdome, the fountaine of Gods mercy in Christ,

Christ should be opened and let out to wash away the sins and uncleanness of the Church. So then we see that these three great witnesses doe all agree in this, that through Christ onely we are washed from our sins, and through him onely wee are made righteous. Seeing then that eternall life is onely in the Sonne, therefore he that hath the Sonne, hath life. Be of good courage therefore, O Asinicus; for no doubt you have the Sonne, and therefore eternall life. Feare not your sins for they cannot hurt you: for as all the righteousness of Abraham, Isaac, and Iacob, and all the most righteous men that ever lived on the face of the earth, if it were yours, could doe you no good without Christ: so all the sinne in the world can doe you no hurt, being in Christ; For there is no condemnation to them that are in Christ Iesus. Pluck up a good heart therefore; bee no more heavy and sad: for if you be found in Christ, clothed with his perfect righteousness (being made yours through faith) what can the Devill say to you? what can the Law doe? They may well hiss at you, but they cannot sting you; they may grin at you, but they cannot hurt you. For who shall lay any thing to the charge of Gods Elect? It is God that iustifies,

S

who

Rom. 8. 1.

Ro. 8. 33.

Phil. 4. 4

Col. 1. 15.

Hos. 13.

14.

1 Cor. 15.

55.

who shall condemne? It is Christ
 which is dead, or rather which is
 risen againe; who also sitteth at the
 right hand of God, and makes re-
 quest for us: Rejoyce in the Lord
 therefore; againe I say, Rejoyce for
 greater is he that is in you, then hee
 that is in the world: Our Lord Iesus
 is stronger then all. None can pluck
 you out of his hands: he is a strong
 Mediator: he hath conquered all our
 spirituall enemies: he hath over-
 come Hell, death, and Damnation: he
 hath led captivity captive: hee hath
 spoyled principalities and powers, and
 hath made an open shew of them, and
 triumphed over them on his Crosse.
 Hee hath most triumphantly said, O
 death, I will be thy death: O grave, I
 will be thy destruction. O death, where
 is thy sting? O Hell, where is thy victo-
 ry? Seeing then you have such a Me-
 diator and high Priest, as hath con-
 quered the hellish army, and subdued
 all infernall power, what need you to
 doubt? what need you to fear any
 more? Whosoever you are to under-
 stand, and to be perswaded, that Gods
 mercy is exceeding great towards pe-
 nitent sinners and all such as mourne
 for their transgressions: according as
 he saith, At what time soever a sinner
 doth repent him of his finnes from the
 bottom of his heart, hee will put them
 all

all out of his remembrance. The Prophet David doth most lively and fully describe unto us, the mercifull nature of God, in the 103 Psalm, where hee saith, The Lord is full of compassion and mercy, slow to anger, and of great kindness: he will not alwaies chide, neither keepeth his anger for ever: he hath not dealt with us after our sinnes, nor rewarded us according to our iniquities. For as high as the heaven is above the earth, so great is his mercy towards those that feare him. As farre as is the East from the West, so farre hath hee removed our sinnes from us. As a father hath compassion on his children, so hath the Lord compassion on them that feare him. For he knows whereof we be made, he remembereth that we are but dust. The History of the lost sonne, doth most notably set forth the wonderfull mercy of God towards penitent sinners. There is shewed how the Lord doth embrace, tender, and make much of such poore sinners, as have broken and contrite hearts for their sinnes: for it is said, that when the father saw his repenting Sonne a great way off, he had compassion on him, and ranne and fell on his neck, and kissed him, and cloathed him with the best robe, put it on him, put a ring on his hand, and shoes

Lu. 15.
20.

on his feet, and caused the fat cattle to be killed for him. Even so the ever-lasting Father doth reioyce at the conuersion of any of his lost sonnes. Yea, there is toy in the presence of the Angels of God for one sinner that conuerteth. Moreover, the LORD most libely expresseth his mercifull nature and disposition in this; That he is very loth we should perish, and willingly cast away our selues. Therefore often in the holy Scriptures he mournes for us, bewailes our wretchednesse, and takes up many pitifull complaints and lamentations for vs, saying, O that my people had harkened unto me, and Israel had walked in my wayes. And again, O that thou hadst harkened unto my Commandements; then had thy prosperity been as the flood, and thy righteousness as the waters of the sea. Againe, he mourningly complains by his Prophet Hosea, saying O Ephraim, what shall I doe to thee? O Judah, how shall I intreat thee? And in another place, What could I doe more to my Vineyard that I have not done? Marke here how compassionately the Almighty God doth perue over us, and even as it were bleed upon our wounds. The Apostle also notes the rich mercy and warbellous love of GOD to mankinde, in this, that he

Pl. 8. 13.

Is. 48. 18.

Isa. 5.

hee doth beseech us, and pray us by the Ministers of the Gospel, that we would be reconciled unto him. The words are these; Now then are wee Embassadors for Christ; as though God did beseech you through us, wee pray you in Christs stead, that you be reconciled unto God. Is it not a strange thing, that the omnipotent God should fall to entreating of us poore wretches? It is all one, as if a King should entreat a begger, whom he may will and command. But the abundant mercy of God towards mankind, doth most of all consist in this, That hee hath given his onely Sonne for us, when we were his enemies; as it is written, God so loved the world, that he hath given his onely begotten Sonne, that whosoever beleeves on him, should not perish, but have everlasting life. Againe, God sets out his love towards us, seeing that while we were yet sinners, Christ dyed for us; much more then being now justified by his blood, we shall be saved from wrath through him. For if when wee were enemies, we were reconciled to God by the death of his Sonne; much more being reconciled, we shall be saved by his life. In all this then we may clearly behold the infinite mercy of God towards us poore sinners. For is it not a great matter,

Iohn 3.

Rom. 5.1.

Phil. 2. 8.

Je. 9.

John 5. 2.

2 Kin. 5.

that the Son of God should take our nature upon him, should be so abased as he was, and should humble himselfe to death, even to the death of the crosse: For as the shadow of the Death went back ten degrees, that Ezechias might receive length of dayes and much happinesse; so Christ, the Sonne of righteousness, hath gone back many degrees, that we might have eternall life. His humiliation therefore is our exaltation, his sufferings our joy, his death our life. For wee have no other remedy or refuge, but only his merits and righteousness. He is our City of refuge, whither we must flie, and where wee must take sanctuary. He is the balme of Gilead, wherby our soules are cured. He is that poole of Bethesda, where every man may be cured of what disease soever he hath. He is the river of Jordan, where Naaman may wash away all his leprosie. He is that Pelican, who by pecking a hole in his owne breast, doth restore his young to life againe by his blood. Yet one thing we must note by the way, which hath been partly touched before, That all the mercies of God, and merits of Christ, are to be restrained only to the Elect, only to the true members of the Church; as plainly appeareth in Psal. 103. Where the mercies of God, which are there largely

largely described, are restrained onely to them that feare him, keep his Covenant, and thinke upon his Commandements to doe them. And touching Christ it is said, that he is a Prince and a saviour unto Israel, and that he shall redeem Israel from all his iniquities. Againe it is written that Christ being consecrate, was made the Author of eternall salvation, to them that obey him, None doe or can obey him, but onely the elect, therefore he is the Author of salvation onely to the Elect. And consequently, the profane world, whatsoever they say, whatsoever they brag and boast, have no true title, or interest in him. This thing was figured in the Law, in this that the Mercy seat which was a type of Gods mercy in Christ; and the Arke, which was a figure of the Church, were by the expresse commandement of G D, fitted each to other, both in length and breadth. For as the Arke was two cubits and a halfe long, and a cubit and a halfe broad; just so was the Mercy-seat. Meeting thereby, that the mercy of God in Christ should onely be fitted to his Church, and belong onely to the Church, so as no one without the Church should be saved. For hee that hath not the Church for his Mother, cannot have God for his

Psal. 130.

Heb. 5 6

Exod. 25.
10.

Psa. 136.

Lam. 3.
22.

Father. Lastly, we are to observe, that as God is infinite in mercy, and of great compassion toward penitent sinners; so also is he most constant in the course of his mercies towards his children. And therefore one of the Psalms carries this foot, His mercie endureth for ever, his mercy endureth for ever, his mercy endureth for ever. Proving thereby both the constancy and eternity of Gods mercy. To the same purpose it is thus written, It is the Lords mercy that we are not consumed, it is because his compassions faile not. Let us know therefore that God, as touching his mercy to his children, is of a most constant and unchangeable nature. As hee saith, I am the Lord, I change not. For if GOD were of a changeable nature, as wee are, and subject to passions, then were wee in a most miserable case, then must he needs smite us downe, and take vengeance of us every day, and every houre in the day, because wee provoke him every day, and every houre in the day. But the God of Heaven is not as a man, that he should be subject to passions and affections; hee is of a most constant and immutable nature. For though wee provoke him every day with new sinns, yet he is so farre off from ta-
king

ing rebenge, that the next day hee rewardeth us with new mercies, and breaketh through all our unkindnesse to shew kindnesse unto us; and through all our naughtinesse to doe us good. All our infirmities cannot make him breake off with us, or cease to love us. He is content to take us with all faults, and to love us dearly, though we have great faults. Hee regardeth not our infirmities; though wee bee oftentimes wayward and chibbly, yet for all that hee loveth us nevertheless. Even as a loving Mother, though her young suckling cry all the night, and be exceeding trease and wayward, so as shee cannot rest an houre in the night; yea, though shee endure much lothsomnesse and trouble with it; yet in the morning when shee riseth, shee loveth it never the lesse, but dandleth it, playeth with it, smileth, and laugheth upon it. So the God of all mercies, whose love towards us farre passeth the love of mothers, though we grieve him with our infirmities continually, yet loveth us nevertheless and is content to put up all, to forget and forgive all; for he is a most constant lover where he once sits and settles his love, hee loveth most constantly, nothing can alter him, nothing can remove him. Even as a Father, when his

little child catcheth a fall, breaketh his shinnes, and hurteth his face, is so farre from being offended or displeased with him therefore, that he doth pity him, and bemoan him seeking remedies for his hurt. So our mercifull Father is so farre off from being angry and displeased with us for some slips and falls, that he doth the more pity us, and lament our case. Then as a loving and wise husband, although his wife have many infirmities, yet being assured shee loves him dearly, and that her heart is with him, hee is well content to winke at all her faults, to hide them, to beare with them; yea, and to make nothing of them; loving her no whit the lesse for them. So our deare Husband and Spouse, Christ Iesus, because he knoweth we love him, and that he hath our hearts, is content to beare with all our infirmities, and to make light of them. For this cause it is, that he saith to his Spouse in the Canticles, though she was black and full of infirmities, Behold thou art all faire, my Love; Behold, thou art faire: thou art all faire, my Love: there is no spot in thee. Mark, that he calleth his Church faire, all faire, and without spot; not because shee was so in her selfe, but because shee was made so in him:

Canr. 4.1,
7.

him: and assuredly the eternall God, beholding her in his Sonne, doth so esteem and account of her. For as hee that beholdeth anything through a red glasse, doth take it to be red, as is the colour of the glasse: So God the Father beholding us in his Sonne, doth take us to be of the same nature and quality that he is; that is, perfectly righteous. For this cause it is, that he loveth us, and setteth his heart upon us and will not be removed from us. For his love to his children is alwaies one and the same, although we have alwayes the like sight and feeling of it: as the Moon is alwaies the same in substance and quantity, though sometimes it seemeth unto us to be wasted into a very small scantling. Let us know then to our great comfort, that the love of God towards us, in his deare Sonne, is constant, and alwaies alike: and that he will not discomtenance us, or shake us off for some infirmities, no nor yet for many infirmities: For the mercifull God doth accept of his children, because their generall care is good, and the universall tenour of their life tendeth unto righteousness, howsoever they may greatly faile in many particular actions. Two or three fits of an ague do, h not prove a diseased body; nor two or three good dayes a sound body.

body : euen so some few infirmitie do not argue a wicked man ; nor two or three good actions a good man : but we must haue an eye to the certain and settled course of a mans life. Euen as men are truly said to walk in a way, when they go in it, although sometimes they trip and stumble. So Gods children doe walk in the way of righteousness, although sometimes they stumble and slip out of it, or sometimes be violently haled out of it by the bes. For Satan and the violence of our lusts doe often hale us out of the way ; but we must get into it again as soen as we are escaped. Now then to conclude and draw to an end : Sith God is so infinitely mercifull and constant in his mercy sith such great and precious promises are made to us in Christ : sith the Lord doth not regard our infirmitie when our hearts are with him : therefore, O Asuncus, be of good cheer, let nothing trouble you ; feare not the assaults of the Deuill, regard not his temptations, for assuredly your sins are forgiven. Christ is yours ; heauen is yours ; and all the promises of life and saluation belong unto you. So as you need not doubt ; you cannot miscarry : your name is written in the Book of life.

Asun. I am greatly comforted and
cheered

cheered up with your words. Your preaching of the Gospel, and laying open of Gods abundant mercy in Christ, and of the promises, doe exceedingly revive me, and even as it were, put new life into me: they are as Sacke and Sugar unto my soule, and sweeter then the honey and the honey-combe: They are as Physicke to my sick soule, and as ointment to my spirituall wounds. I doe now begin to see what misery is in man, and what mercy is in God. And I know by wo-
full experience, that where misery is not felt, there mercy is not regarded: but now it hath pleased God to give mee some feeling of mine own wretchednesse and misery, and yet with good comfort in his mercy. For I thank God for it, I begin now to grow to some perswasion, that the promises do belong unto me, my sins are forgiven, and that I am one of them that shall be saved.

Theol. I doe greatly rejoyce, that God hath, according to his rich mercy, wrought this good worke in you. I do, from the bottom of my heart, giue him the praise and glory of it. Happy are you, that ever you were born, in whom the Lord hath wrought so gracious a work. It is his high favour and speciall mercy towards you: for it is the enely priviledge and prerogative royall of Gods own children, truly to repent and beleeve. I beseech God
therefore

therefore to encrease your faith, and to fill you full of joy and peace in believing, that you may abound in hope through the power of the holy Ghost.

Amil. The Sunne draws low : *Afueretus*, it is time for you and me to be going.

Phil. Indeed the night will approach by and by, and therefore we must of necessity break off.

Theol. Sith it is so, wee will here increase, and go no further.

Afuer, Sir, I will now take my leave of you : I can never be thankfull enough for all the good instructions and comforts which I have heard from you this day : I hope I shall remember some of them whilst I live. I do therefore praise God for you, and for your counsell, and for this day, which I hope shall be the first day of my repentance, and true conversion unto God.

Theol. The Lord for his infinite mercies sake grant it. And I most humbly beseech the Almighty God, to establish you with his free spirit that you may proceed and goe forward in a Christian course unto the end.

Phil. I pray you, good M. *Theologus*, pardon my boldnesse, for you see I have been very bold to propound many questions unto you, wherein you have fully satisfied me, to the great joy and comfort of my soule, I doe therefore praise God
for

for you, and I hope I shall never forget
some things you have uttered. But I will
now commend you to God, and to the
word of his grace, which is able to build
us further.

Theol. Farewell good Philagathus.
The Lord blesse you and keepe you in
all your wayes : and the God of
heaven preserue us all, and
continue us in his fear
unto the end.

All glory be given to God.

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principall matters handled in
this Book, and directing to
the Page where they are
set downe.

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FINIS



A Morning Prayer to be used in private families.

O Lord our God, and heavenly Father, we thy unworthy children, do here come into thy most holy and heavenly presence, to give thee praise and glory for all thy great mercies and manifold blessings toward us, especially for that thou hast preserved us this night past from all the dangers and fears thereof, hast given us quiet rest to our bodies, & brought us now safely to the beginning of this day, and dost now afresh renew all thy mercies upon us, as the Eagle reneweth her bill; giving us all things abundantly to enjoy, as food, raiment, health, peace, liberty, and freedome from many miseries, diseases, casualties, and calamities which we are subject to in this life every minute of an houre: and not only so, but also for vouchsafing unto us many good things, not only for necessity, but even for delight also. But above all (dear Father) wee praise thy name for the blessings of a better life, especially for thy most holy Word and Sacraments, and all the good we enjoy thereby; for the continuance of the Gospell amongst us, for the death of thy Sonne, and all that happinesse which

Morning Prayer.

which we have thereby; also because thou hast chosen us to life before wee were, and that of thy meer goodnesse and undeserved favour towards us; and hast called us in thine appointed time, justified us by thy grace, and sanctified us by thy spirit, and adopted us to be thine own children, and heires apparent to the great Crowne. O Lord, open our eyes every day more and more, to see and consider of thy great and marvellous love to us in all these things; that by the due consideration thereof, our hearts may be drawn yet neerer unto thee, even more to love thee, fear thee, and obey thee; that as thou art enlarged towards us in mercy, so we may be enlarged towards thee in thanksgiving; and as thou dost abound towards us in goodnesse, so we may abound towards thee in obedience and love. And sith (deare Father) thou art never weary of doing us good, notwithstanding all our unworthinesse and naughtinesse, therefore let the consideration of thy great mercy and fatherly kindnesse towards us, even as it were force our hearts, and compell us to come into thy most glorious presence, with new songs of thanksgiving in our mouths. Wee pray thee (O most mercifull God) to forgive all our unthankfulnesse, unkindnesse, profaneness, and great abusing of all thy mercies, and especially our abuse and contempt

Morning Prayer.

contempt of thy Gospell, together with all other the finnes of our life, which we confesse are innumerable, and more then can be reckoned up, both in omission of good things, and commission of evill. We most humbly entreat thee to set them all over to the reckoning which thy Son Christ hath made up for them upon his Crosse, and never to lay any of them to our charge, but freely forget all, and forgive all. Naile down all our sins and iniquities to the Crosse of Christ, bury them in his death, bathe them in his blood, hide them in his wounds, let them never rise up in judgement against us. Set us free of the miseries that are upon us for sin, and keep back the judgements to come, both of soule, body, goods, and good name. Be reconciled to us in thy deare Sonne concerning all matters past, not once remembring or repeating unto us our old and abominable iniquities, but accept us as righteous in him, imputing his righteousness unto us, and our finnes to him. Let his righteousness satisfie thy justice for all our unrighteousnesse, his obedience for our disobedience, his perfection, for our imperfection. Moreover we humbly beseech thy good Majesty to give us the true sight and feeling of our manifold sins, that we may not be blinded in them through delight, or hardened in them through custome, as the reprobates are; but that we

T

may

Morning Prayer.

may be even weary of them, and much grieved for them, labouring and striving by all possible meanes to get out of them. Good Father touch our hearts with true repentance for all sinne. Let not us take any delight or pleasure in any sinne, but howsoever we fall through frailty (as we fall often) let us never fall finally, let us never lye down in sin, nor continue in sin: but let us get upon our feet againe, and turne to thee with all our hearts, and seek thee whilest thou maist be found, and whilest thou dost offer grace and mercy unto us. O Lord, increase in us that true and lively faith, whereby we may lay sure hold on thy Sonne Christ, and rest upon his merits altogether. Give us faith assuredly to beleeve all thy great and precious promises made in the Gospell, and strengthen us from above to walk and abound in all the true and sound fruits of faith. Let us walke, not after the flesh, but after the spirit. Let us feele the power of thy Sonnes death, killing sinne in our mortall bodies, and the power of his resurrection raising us up to newnesse of life. Let us grow daily in the sanctification of the Spirit, and the mortification of the flesh. Let us live holily, justly, and soberly in this present evill world, shewing forth the vertues of thee, in all our particular actions, that we may adorne our most holy profession, and shine

Morning Prayer.

line as lights in the midst of a crooked
and froward generation amongst whom
wee live, being gainfull to all by our
lives and conversation, and offensive to
none. To this end we pray thee fill us
with thy Spirit, and all spirituall graces,
as love, wildome, patience, contentment,
meeknesse, humility, temperance, chasti-
tie, kindnesse, and affability, and stir
us up to use prayer and watchfulnesse,
reading and meditation in thy Law, and
all other good meanes whereby we may
grow and abound in all heavenly ver-
tues. Blessie us in the use of the means
from day to day, make us such as thou
wouldest have us to be, and such as wee
desire to be : worke in us both will and
deed, purpose and power : For thou, O
Lord, art all in all, thou wilt have mer-
cy upon whom thou wilt have mercy,
and whom thou wilt thou hardenest.
Have mercy upon us therefore (dear Fa-
ther) and never leave us to our selves,
nor to our owne wils, lusts, and desires,
but assist us with thy good spirit, that we
may continue to the end in a righteous
courte ; that so at length wee may be re-
ceived into glory, and be partakers of
that immortall Crown which thou hast
laid up for all that love thee, and truly
call upon thee.

Further, wee intreat thee, O heaven-
ly Father, to give us all things necessa-
rie for this life : as food, raiment, health,

Morning Prayer.

peace, liberty, and such freedome from those manifold miseries which wee lie open unto every day, as thou seeest meet. Blesse unto us all the meanes which thou hast put into our hands for the sustenance of this fraile life. Blesse our flocke and store, corne and cattell, trades and occupations, and all workes of our hands: for thy blessing onely makes rich, and it bringeth no sorrowes with it. Give us theretore such a competencie and sufficiencie of these outward blessings, as thou in thy heavenly wisdom seeest most needfull for us. Moreover, wee humbly beseech thee (most loving Father) in great mercy looke downe from Heaven upon thy whole Church, and every member of it. Be favourable unto Sion, and build up the wals of Ierusalem. Behold with the eye of pity, the great ruines and desolation of thy Church. Heale up the wounds, and make up the breaches thereof in all Nations. Regard it as thine owne flock, tender it as thine owne family, dresse it as thine owne Vineyard, love it as thine owne Spouse. Thinke thoughts of peace to it, and alwaies looke upon it in deep compassion. Blesse it with thy grace, guide it with thy Spirit, and defend it still with thy mighty power: scatter the devises, confound the counsels, and overthrow the forces of all that fight against it, Specially

Morning Prayer.

cially wee intreat thee, deare Father to set thy selfe against that Antichrist of Rome, that man of perdition, which setteth himselfe against thee, and against all thy people. In thine appointed time wee pray thee give him a deadly downefall. Beat downe all his power and authority daily more and more; give free passage to thy Gospel in all Kingdomes, that Babylon may fall and never rise up againe. The more the favourites and adherents of Rome labour to uphold their Idolatrous Kingdome, the more let it fall downe, even as Dagon before the presence of thine Arke. Poure downe the Vials of the fulnesse of thy wrath upon the Kingdomes of the Beast; and let their riches, wealth, credit, and authority d.y up every day more and more, as the River Euphrates. Let it pity thee, O Father, to see thine owne spouse sit as a deformed and forlorne woman here below, weeping and mourning with her haire about her neck, having lost all her beauty and comelinesse. Cheere her up (deare Father) glad her with the joy of thy countenance, and so decke her and trim her up, that thou maiest delight in her as a bridegroom in his Bride. Specially we intreat thee have mercy upon thy Church in this Land: intend good unto us, and not evill: Give us not over into the hands of our cruell enemies, as our sinnes have deserved.

Morning Prayer.

Scatter we pray thee, O Lord, the devices, and break the plots of all such as have plotted the overthrow and utter subversion of this Church and Common wealth. Blesse this Church more and more with the continuance of true Religion amongst us: for thy great Names sake, and infinite mercies sake, deale graciously and favourably with us and our posterity. Turne from us that vengeance which is due unto us for our finnes. For thou seest how iniquity prevaileth, and the wicked goe away with the goale. Atheisme over-spreadeth every where, and Popery seemeth to get a head again. Now therefore (deare Father) we most humbly beseech thee to take order speedily for the remedying and repressing of these manifold disorders and grievous enormities that are amongst us. Be intreated of thy poor children to be good to this English Nation. Heare the cries of thine Elect: heare the mourning of them that mourne in Sion. Let the cries of thy children cry downe all the cries of the sins of the Land, and be reconciled unto us in the multitude of thy compassions, that so thou mayest still continue a most mercifull protector of this thine English Vineyard. We pray thee (good Father) shew speciall mercy to our most Noble and gracious King Charles, thine anointed Servant, blesse him

Morning Prayer.

him and keep him in all his waies, bleſſe his government unto us. Let thine Angels encamp about him, and let thy holy hand be alwaies over him; keep him from treaſons, and deliver him from the treacheries of his enemies: give him to ſee what belongs to his peace, and give him a heart earneſtly bent to ſet upon the praſtiſe of the ſame: give him all graces neceſſary for his place, and neceſſary for his ſalvation: continue his government peaceable and prosperous amongſt us: and as thou haſt made him the breath of our noſtrils, and a gracious inſtrument for the ſaving of many thouſand ſoules, ſo let his owne ſoule be ſaved in the day of thy Sonne Chriſt. Bleſſe his Maſteſties moſt honourable privy Counſellours, and give ſuch good ſucceſſe unto all their counſels and policies in matters of State, that wee may lead a quiet and peaceable life in all godlineſſe and honeſty. Bleſſe all the Nobility, worke in them a care to glorifie thy Name in their places; make them faithfull to thee, and faithfull to the Land. Direct with thy good Spirit all ſuch as beare the ſword of Juſtice, that they may draw it out to puniſh the wicked, and to defend the godly, and that they may with all good care and conſcience diſcharge the duties of their places. Increate the number of faithfull

Morning Prayer.

and zealous ministers in this Church. Send thy Gospel to those places where it is not, and blesse it where it is. Remember them in thy mercy, O Lord, that are under any crosse of affliction whatsoever: be comforttable unto them, heale up their wounds, bind up their sores, put all their teares into thy bottle, and make their bed in all their sorrowes, and put such a good end to all their troubles, that they may redound to thy glory, and the furtherance of their own salvation. In the mean time give them patience and constancie, to beare whatsoever it shall please thy mercifull hand to lay upon them. Last of all, in a word, wee pray thee blesse the Magistracy, Ministry, and Commonalty. Blesse all the people, doe good to all that are true and upright in their hearts. And so (deare Father) wee doe commit and commend our selves, our soules and bodies into thy hands, for this day and the rest of our life, praying thee to take care and charge of us. Keep us from all evill, watch over us for our good, let thine Angels encamp about us, let thy holy hand be over us, and keep us in all our waies, that we may live to thy praise and glory here on earth, keeping faith and a good conscience in all our actions; that after this life wee may be crowned of thee for ever in thy Kingdome. Grant these things (good Father) to us here present, and to all thine
absent,

Morning Prayer.

absent, praying thee in speciall favour to
remember all our friends and kinsfolkes
in the flesh, all our good neighbours and
well-willers, and all those for whom wee
are bound to pray, by nature, by deserts,
or any duty whatsoever, for Iesus Christs
sake our alone Mediator: to whom with
thee, and the holy Ghost, be given al
praise and glory, both now and
for evermore, Amen.

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*An Evening Prayer to be used in
private Families.*

O Eternall God, and our
most loving and deare Fa-
ther, wee thy unworthy
children doe here fall downe
at the foot of thy great
Majesty, acknowledging from our hearts
that we are altogether unworthy to come
nere thee, or to look towards thee, be-
cause thou art a God of infinite glory,
and we are most vile and abominable sin-
ners, such as were conceived and borne
in sin and corruption, and such as have
inherited our fathers corruptions, and al-
so have actually transgressed all thy holy
Statutes and Lawes, both in thoughts
words, and deeds, before wee knew thee
and since, secretly and openly, with our
selves and with others, our particular sins
are more then can be numbred; for who
knoweth how often he offendeth? but
this we must needs confesse against our
selves, that our hearts are full of pride,
covetousnesse, and the love of this world,
full of wrath, anger, and impatience, full
of lying, dissembling, and deceiving, full
of vanity, hardnesse, and profanenesse,
full of infidelity, distrust, and selfe-love,
full of lust, uncleannesse, and all abomi-
nable

Evening Prayer.

nable desires, yea, our hearts are the very
sinks of sin, and dunghills of all filthi-
nesse. And besides all this, we doe omit
the good things we should do; for there
are in us great wants of faith, of love, of
zeale, of patience, of contentment, and
of every good grace; so as thou hast just
cause to proceed to sentence of judge-
ment against us, as most damnable trans-
gressors of all thy holy commandements,
yea, such as are sunk in our rebellions, &
have many times and often committed
high treason against thy Majesty; and
therefore thou must justly cast us all
down into Hell fire, there to be tormen-
ted with Sathan and his Angels for ever.
And we have nothing to except against
thy Majesty for so doing, sith therein thou
shouldest deale with us but according to
equity, and our just deserts. Wherefore
deare Father, we do appeale from thy
justice to thy mercy, most humbly in-
treating thee to have mercy upon us, &
freely to forgive us all our sinnes past
whatsoever, both new and old, secret
and open, knowne and unknowne, and
that for Jesus Christs sake our onely
Mediatour. And we pray thee touch
our hearts with true griefe, and un-
feigned repentance for them, that they
may be a matter of continuall sor-
row and heart-smart unto us, so
as nothing may grieve us more then
this, that we have offended thee, being
our

Evening Prayer

our speciall friend and Father; Give us therefore (deare Father) every day more and more sight and feeling of our sins, with true humiliation under the same. Give us also that true and lively faith, whereby we may lay sure hold on thy Son Christ and all his merits, applying the same to our owne soules; so as we may stand fully perswaded, that whatsoever he hath done upon the Crosse, we hath done for us particularly, as well as for others. Give us faith (good Father) constantly to beleeve all the sweet promises of the Gospel, touching remission of sin, and eternall life, made in thy Sonne Christ. O Lord, increase our faith, that we may altogether rest upon thy promises, which are all Yea and Amen. Yea, that wee may settle our selves, and all that wee have wholly upon them; both our soules, bodies, goods, names, wives, children, and our whole estate: knowing that all things depend upon thy promises, power, and providence, and that thy word doth support and beare up the whole order of nature. Moreover, we entreat thee, O Lord, to strengthen us from above, to walke in every good way, and to bring forth the fruits of true faith in all our particular actions, studying to please thee in all things, and to be fruitfull in good workes, that wee may shew forth unto all men by our good conversation whose children we are; and that
we

Evening Prayer.

wee may adorne and beautifie our most holy profession, by walking in a Christian course, and in all the sound fruits and practice of godlinesse and true religion. To this end we pray thee sanctifie our hearts by thy Spirit yet more and more; sanctifie our soules and bodies, and all our corrupt naturall faculties, as reason, understanding, will, and affection, so as they may be fitted for thy worship and service, taking a delight and pleasure therein. Stir us up to use prayer, watchfulnesse, reading, meditation in thy Law, and all other good meanes, whereby we may profit in grace and goodnesse from day to day. Blesse us in the use of the meanes, that we may daily dye to sinne, and live to righteousnesse: draw us yet neerer unto thee, help us against our manifold wants. Amend our great imperfections, renew us inwardly more and more, repair the ruines of our hearts, aide us against the remnants of sinne. Enlarge our hearts to run the way of thy Commandements, direct all our steps in thy Word, let none iniquity have dominion over us. Assist us against our speciall infirmities and master sins, that we may get the victory over them all, to thy glory, and the great peace and comfort of our owne consciences. Strengthen us, good Father, by thy grace and holy Spirit, against the common corruptions of the world, as pride, whoredome, covetousnesse,

Evening Prayer.

vetousnesse, contempt of thy Gospell, swearing, lying, dissembling, and deceiving. O dear Father, let us not be overcome of these filthy vices, nor any other sinfull pleasures & fond delights, where-with thousands are carried head-long to destruction. Arme our soules against all the temptations of this world, the flesh, and the Devill, that we may overcome them all through thy help, and keep on the right way to life; that we may live in thy feare, and dye in thy favour; that our last daies may be our best daies, and that we may end in great peace of conscience. Furthermore, deare Father, we intreat thee not onely for our selves, but for all our good brethren, thy deare children, scattered over the face of the whole earth, most humbly beseeching thee to blesse all them, to cheare them up, and glad them with the joy of thy countenance, both now and alwaies. Guide them all in thy feare, and keep them from evill, that they may praise thy Name. In these dangerous dayes, and declining times, we pray thee, O Lord raise up nursing Fathers, and nursing Mothers unto thy Church. Raise up also faithfull Pastours, that thy cause may be carried forward, truth may prevaile, Religion may prosper, thy Name only may be set up in the earth, thy Sonnes Kingdome advanced, and thy wil accomplished. Set thy selfe against all
adversary

Evening Prayer.

adversary power, especially that of Rome, Antichrist, Idolatry, and Atheisme; curse and crosse all their counsels, frustrate their devises, scatter their forces, overthrow their Armies. When they are most wise, let them be most foolish; when they are most strong, let them be most weake. Let them know that there is no wisdom nor counsell, power nor policy, against thee the Lord of hostes. Let them know that *Israel* hath a God, and that thou which art called *Iehovah*, art the onely Ruler over all the world. Arise therefore, O most mighty God, and maintain thine own cause against all thine enemies, smite thorough all their loines, and bow downe their backs; yea, let them all be confounded and turned backward that beare ill will unto Sion. Let the patient abiding of the righteous be joy, and let the wicked be disappointed of their hope. But of all favour wee intreat thee, O Lord, to shew speciall mercy to thy Church in this Land wherein wee live. Continue thy Gospell amongst us yet with greater successe, purge thy house daily more and more, take away all things that offend. Let this Nation still bee a place where thy Name may be called upon, and an harbour for thy Saints. Shew mercy to our posterity, deare Father, and have care of them, that thy Gospell may be left unto them

Evening Prayer.

them as a most holy inherirance. Defend us against forraign iavasion, keep our Idolatry and Popery from amongst us. Turne from us those plagues which our sins cry for. For the sins of this Land are exceeding great, horrible, and outrageous, and give thee just cause to make us spectacles of thy vengeance to all Nations, that by how much the more thou hast lifted us in great mercy and long peace, by so much the more thou shouldest presse us down in great wrath and long War. Therefore, dear Father, wee most humbly intreat thee, for thy great names sake, and for thy infinite mercies sake, that thou wouldest bee reconciled to this Land, and discharge it of all the horrible sins thereof Drown them O Lord, in thy infinite mercy, through Christ, as it were in a bottomlesse gulfe, that they may never rise up in judgment against us. For although our sins be exceeding many and fearfull, yet thy mercie is farre greater. For thou art infinite in mercy, but we cannot be infinite in sinning. Give us not over into the hands of the Idolaters, lest they should blaspheme thy Name, and say, where is their God in whom they trusted? But rather, deare Father, take us into thine owne hands, and correct us according to thy wisdom; for with thee is mercy and deep compassion. Moreover, wee most heartily beseech thy good Majesty

Evening Prayer.

to blesse our most gracious Sovereigne King *Charles*, Queen *Mary*, Prince *Charles*, and the rest of the royall Progeny. Wee beseech thee also to blesse his Majesties most honourable privy Councillors, counsell them from above, let them take advise of thee in all things, that they may both consult and resolve of such courses as may bee most for thy glory, the good of the Church, and peace of this our Common wealth. Blesse the Nobility, and all the Magistrates of the Land, giving them all grace to execute judgement and justice, and to maintain truth and equity. Blesse all the faithfull Ministers of the Gospell, increase the number of them, increase thy gifts in them, and so blesse all their labours in their severall places and congregations, that they all may be instruments of thy hand to enlarge thy Sons Kingdome, and to win many unto thee. Comfort the comfortlesse with all needfull comforts. Forget none of thine that are in trouble, but as their afflictions are, so let the joyes and comforts of thy Spirit be unto them, and so sanctify unto all thine their afflictions and troubles, that they may tend to thy glory, and their owne good. Give us thankfull hearts for all thy mercies both spirituall and corporall, for thou art very mercifull unto us in the things of this life, and infinitely more mercifull in the things of a better life.

Evening Prayer.

life. Let us deeply ponder and weigh all thy particular favours towards us; that by the due consideration thereof, our hearts may be gained yet nearer unto thee, and that therefore we may both love & obey thee, because thou art so kind and loving unto us; that even thy Love towards us may draw our loves towards thee, and that because mercy is with thee, thou maiest be feared. Grant these things good Father, and all other needfull graces for our soules or bodies, or any of thine throughout the whole world, for Iesus Christs sake; in whose Name wee further call upon thee as he hath taught us in his Gospell, saying, *Our Father which art in Heaven, &c.*

A Prayer

A Prayer to be used at any time,
by one alone privately.

O Lord my God and hea-
venly fa-
ther, I thy most unworthy child
do here in thy sight freely confesse that
I am a most unfull creature, and dam-
nable transgressor of all thy holy
Lawes and Commandements: that as
I was born and bred in sin and stain-
ed in the womb, so have I continually
brought forth the corrupt and ugly
fruits of that infection and contagion,
wherein I was first conceiv'd, both in
thoughts, words, and workes: If I
should goe about to reckon up my par-
ticular offences, I know not where to
begin, or where to make an end. For
they are more then the haire of my
head; yea farre more then I can possi-
bly feele or know. For who knoweth
the height and depth of his corrupti-
on? Who knoweth how oft he offend-
eth? Thou only, O Lord, knowest my
sin, who knowest my heart; nothing
is hid from thee: thou knowest what
I have been, and what I am; yea,
my conscience doth accuse mee of
many and grievous evils, and I doe
daily feele by wofull experience how
fraille I am, how prone to evill, and
how untoward unto all goodnesse.

My

Private Prayer.

My mind is full of vinity, my heart full of profanenesse, mine affections full of deadnesse, dulnesse, drowsinesse in matters of thy worship and service: Yea, my whole soule is full of spiritus= all blindnesse, hardnesse, unprofitable= nesse, coldnesse, and security. And in very deed, I am altogether a lump of On, and a masse of all misery, and therefore I have forgotten thy favour, incurred thy high displeasure, and have given thee just cause to frowne upon me, to give me over, and leave mee to mine owne corrupt will and affections. But (O my deare Father) I have learned from thy mouth, that thou art a God full of mercy, slow to wrath, of great compassion and kindnesse towards all such as groane under the burthen of their sins. Therefore extend thy great mercy towards me poor sinner, and give me a generall pardon for all mine offences whatsoever: seale it in the blood of thy Son, and seale it to my conscience by thy Spirit, assuring me more and more of thy love and favour towards me, and that thou art a reconciled Father unto mee. Grant that I may all time to come love thee much, because much is given, and of very love feare thee, and obey thee. O Lord, increase my faith, that I may stedfastly beleve all the promises of the Gospel made in thy sonne Christ, and
rest

A private Prayer.

rest upon them altogether. Enable me to bring forth the sound fruits of faith and repentance in all my particular actions. Fill my soule full of joy and peace in beleebing. Fill me full of inward comfort, and spirituall strength against all temptations: give me yet a greater feeling of thy love and manifold mercies towards me; worke in my soule a love of thy Majesty, a zeale of thy glory, and hatred of all evill, and a desire of all good things. Give mee victory over those sinnes which thou knowest are strongest in mee. Let me once at last make a conquest of the world and the flesh. Mortifie in mee whatsoever is carnall: sanctifie mee throughout by thy Spirit: knit my heart to thee for ever, that I may feare thy name: renew in mee the Image of thy Son Christ, dayly more and more. Give me a delight in the reading and meditation of thy Word. Let mee rejoyce in the publike Ministry thereof. Let mee love and reverence all the faithfull ministers of thy Gospel. Sanctifie their doctrines to my conscience, seale them in my soule, write them in my heart; give me a soft and melting heart, that I may tremble at thy words, and be always much affected with godly Sermons. Let not my sins hold back thy mercies from me, nor mine unworthi-
ness

A private Prayer.

nelle stop the passage of thy grace. Open mine eyes to see the great wonders of thy Law. Reueale thy secrets unto me; be open-hearted toward mee thy unworthy servant. Hide nothing from me that may make for thy glory, and the good of my soule. Blessie all meanes unto me which thou ushest for my good. Blessie all holy instructions unto my soule. Weisse me at all times, both in hearing and reading thy word. Giue me the right use of all thy mercies and corrections, that I may be the better for them. Let me abound in love to thy children. Let my heart be very nearly knit unto them, that where thou lovest most, there I may love most also. Let me watch and pray, that I enter not into temptation; giue mee patience and contentment in all things. Let me love thee more and more and the world lesse and lesse. So direct my minde upward, that I may despise all transitory things. Let me be so rapt and raptured with the sight and feeling of heavenly things, that I may make a base reckoning of all earthly things. Let me use this world as though I used it not. Let mee use it but for necessity, as meat and drink. Let mee not be carried away with the vaine pleasures and fond delights thereof. Good Father, worke the good worke in me, and never leave mee

A private Prayer.

mee nor forsake mee, till thou hast
brought me to true happiness. O
deare Father make me faithful in
my calling, that I may persevere in
it, and be alwayes careful to doe
what good I may in any thing. Blesse
mee in my outward estate. Blesse my
soule, body, goods, and name. Blesse
all that belong unto mee. Blesse my
goings out and comings in. Let
thy countenance be lifted up upon
mee now and alwayes, cheere me up
with the ioyes and comforts of thy
Spirit; make me thankfull for all thy
mercies. For I must needs confesse
that thou art very kind to mee in all
things. For in thee I live, move, and
have my being; of thee I have my
welfare and good being; thou art a
daily friend, and speciall good bene-
factor unto mee. I live at thy cost
and charge, I hold all of thee in chiefe,
and I find that thou art never weary
of doing me good: thy goodnesse towards
me is unchangeable. Oh, I can never
be thankfull enough unto thee for all
thy mercies both spirituall and corpo-
rall. But in such measure as I am
able, I praise thy name for all: beseech-
ing thee to accept of my thanksgiv-
ing in thy Son Christ; and to give
me a profitable use of all thy labours,
that thereby my heart may be fully
drawne unto thee; give me, O Father,
to

A private Prayer.

to be of such a good nature and disposition, that I may be won by gentlenesse and faire meanes, as much as if thou gavest me many lashes. Pardon all mine unthankfulness, unkindnesse, and great abusing of thy mercies, and giue me grace to use them more to thy glozy in all time to come. Strengthen me, deare Father, thus to continue praising and glorifying thy Name here upon earth, that after this life I may be crowned of thee for ever in thy Kingdome. Grant these petitions, most mercifull God, not only to mee, but to all thy deare children throughout the whole world, for Iesus Christs sake: in whose Name I doe further call upon thee, saying as he hath taught mee, O our Father which art in Heaven, &c.

